

The Wedemeyer report on Korea

On May 1 the Senate Armed Services and Foreign Relations Committees made public the long-secret Wedemeyer report. Opponents of our Far Eastern policy immediately thought they had new ammunition to hurl at the Administration. At the conclusion of a special mission to China and Korea in September, 1947, Lieut. Gen. Albert C. Wedemeyer made certain recommendations to President Truman. He advised 1) "moral, advisory and material support to South Korea," 2) the establishment of a provisional Korean Government and 3) support of the political, economic and military position of South Korea. In regard to military support, Wedemeyer recommended the organization, training and equipment of a South Korean scout force similar to the former Philippine Scouts. If critics thought they were going to have a field day, they were doomed to disappointment. The day after the report was released Secretary Acheson appeared at a press conference with a prepared statement. Only in one respect had the United States failed to follow Wedemeyer's advice. Instead of creating a South Korean scout force, the Government had sent a military mission to advise and train a Korean army under its own officers. The Wedemeyer report in itself is not sensational. But mystery lies in the Government's refusal to make it public. If the Administration substantially followed its recommendations, why was it kept secret? The answer probably lies in the circumstance that Washington could not make up its mind what place Korea held in our Pacific defense plans. It is the failure to publish the report, rather than its substance, which provides the proof of weakness in our Asian policy before last June.

Archbishop Cushing's call to action

The Church desires peace, the Holy Father reminded his world federalist visitors at the Vatican April 6, and therefore applies herself to the promotion of everything which contributes to the assurance of peace. What about the Church's children? It seems to us that American Catholics have lost that fine fervor with which they once studied plans for peace. Five years ago Catholic organizations by the hundreds were studying the Pope's Christmas allocutions and spreading nation-wide his prescriptions for lasting peace. How many of them retain that interest today? Answering our own question, we concede that the National Council of Catholic Women devoted its Cleveland convention last October to the theme: "Peace in our days" and urged its members "to continue their active interest in, and study of international affairs, in the light to Christian teachings, particularly as expounded by the Popes." But it does seem that much more interest could be shown. Since 1939 the Holy Father has elaborated his philosophy of peace in twelve Christmas allocutions. How many Catholics have studied the last seven of them, which really round out that philosophy? In Boston on May 1 Archbishop Cushing urged 5,000 Catholic Daughters of America

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"to make peace plans the principal subjects of their studies and discussions in round tables, reading circles and study clubs for the months, perhaps the years that are ahead." The Archbishop encouraged his audience by observing that

within the month the Holy Father has praised with warm and pointed tribute a group of people who have braved frequently intemperate criticism in order to explore, valiantly and with eager vision, some of the legal means by which peace may yet be organized on the face of the earth.

The National Council of Catholic Women welcomes, we are sure, such powerful reinforcement.

... and the weapons available

Joseph A. Breig, one-time AMERICA columnist, called the Holy Father's April 6 statement on world federation (to which Archbishop Cushing referred) "one of the most important addresses of his pontificate." Mr. Breig predicted, in a column carried in Ohio Catholic weeklies, that "scholars and statesmen will be busy for many years plumbing its depths." Why limit that job to scholars and statesmen? Every Catholic will benefit by studying that statement. The International Relations Committee of NCCW and the Catholic Association for International Peace, both at 1312 Massachusetts Ave., N. W., Washington, D. C., have abundant material on the complete papal peace program that can be used as collateral reading.

Morale on the home front

It is a great tribute to our fighting men in Korea that General MacArthur could testify in Washington to their high morale. Apparently they can face heavy casualties without being as depressed by them as the General himself obviously is. There is considerable danger, indeed, lest MacArthur's own preoccupation with "blood" and "slaughter," understandable though it be, should lower the morale of parents and relatives here at home, especially when he expresses his concern eloquently and with heavy emphasis. Dr. William C. Menninger, Topeka, Kansas, psychiatrist and consultant in neuropsychiatry with the Veterans Administration, has some sober counsel for the home front. Many cases of neurosis among servicemen during the last war, he reports, resulted from hearing bad news in letters from parents, relatives and friends. Trouble, even tragedy, hits most families at one time or another.

Sometimes life becomes a succession of one trouble after another, and this happens more frequently during times of crisis like the present. Common sense ought to warn us not to load our letters with our own sorrows. The purpose of writing to men in Korea is to cheer them up, to assure them how much we love them, how hard we are praying for them, how highly we value what they are fighting for. In addition, families have a heavy obligation to "keep the home fires burning," to preserve peace and harmony in the family circle so their boys will have happy homes to return to. That is what they have all set their hearts on—going home. The least we can do is to write interesting and cheerful news, not a catalogue of self-centered and often minor complaints. Our contribution extends to keeping our families intact and happy for their homecoming.

Break-up of hook-ups

Repercussions of the Senate crime committee's visit to New York are still being felt in the city. On May 9 a Federal jury found James V. Moran, intimate friend and political associate of former Mayor William O'Dwyer, guilty of perjury in his March 16 testimony before the committee. Mr. Moran had testified that in the four years he was First Deputy Fire Commissioner, Louis Weber, reputed Brooklyn policy king, had visited him no more than three or, at most, five or six times. . . . On the previous day the Police Department's Pension Bureau announced that 463 policemen had filed for retirement since April 16. May 8 was the final day for quitting the force without a thirty-day notice. The general interpretation of the rush is that most of the policemen were taking advantage of their last chance to get out of the department without being subject to grand jury immunity waivers. Under a new law requiring a thirty-day waiting period before actual retirement, a patrolman is still technically in the department during that month. If summoned by a grand jury, he must sign a waiver of immunity before testifying, or lose both his job and pension. At the present time the district attorneys of three counties are seeking to link suspected patrolmen with gamblers and racketeers. The number of patrolmen running out at the last minute looks bad. Suspicions that many officers had tie-ups with gamblers were confirmed on May 9 with the indictment of 77, mostly retired.

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Slaughter in our factories

Despite safety legislation of various kinds, and growing labor-management concern with the problem, the number of workers killed last year in American factories exceeded 15,000. That surpasses all U. S. fatalities to date in the Korean war. In addition to those who died, nearly 85,000 workers suffered some type of permanent injury. In financial terms, insurance experts put the cost of occupational accidents during 1950 at \$2.7 billion. They estimate that some 40 million man-days of labor were lost, or the equivalent of a full year's work by approximately 130,000 workers. These figures assume an especially tragic aspect when one reflects that, unlike war casualties, most industrial accidents are preventable. At least, so say the safety engineers whose job it is to make American workers safety-conscious. With thousands of youngsters entering the work force for the first time, with oldsters getting back into harness and women donning overalls again, the accident rate may be expected to rise. As in World War II, special programs are needed to teach workers the safest way to perform their tasks. Since in this field the interests of labor and management coincide, they can be counted on to make a united effort. Apart from individual and family tragedies—which is reason enough to do everything possible to lower the accident rate—the nation cannot afford this slaughter in our factories. In Russia and China human beings may be considered expendable. They are not expendable here.

The housewife is the boss

One hard-headed business magazine, impressed by the manner in which Price Stabilizer Michael DiSalle rode out the Southern storm over cotton controls, gave him a fifty-fifty chance last week to lick the farm revolt against curbs on beef prices. He may do so at that. Unlike the dreary days of 1946, when a sitdown strike by cattlemen killed OPA, the public this time wants controls on meat prices. And when the American public really wants something, even the opposition of the powerful Senate Agricultural Committee may not be enough to block it. (Shortly after the April 28 order setting ceilings on beef, this committee, which might reasonably be expected to have a concern for effective price stabilization, demanded that Mr. DiSalle revoke the order "without delay." Other farm-bloc Senators called the beef order a "nefarious scheme" that would lead to black markets and a meat famine.) The only question is, how seriously do people want meat at fair prices? Should their present determination falter at the first sign of a shortage, which stockmen can artificially bring about, or should they insist on having their meat at any price, then the Office of Price Stabilization will have to surrender. Here the housewife is really boss. If right from the beginning she refuses to pay a penny over the ceiling price, the cattle industry will be obliged to do its patriotic duty. "Mike" DiSalle, who has a stout belief in the fundamental decency of his fellow citizens, is betting on the housewife.

The Israeli-Syrian border clash

On May 3 the Israeli-Syrian border saw the most serious clash of arms since the Palestine war. The bone of contention is a thin strip of land, demilitarized for the time being under UN supervision, along the east bank of the Jordan River in Galilee. Syria wants the territory because it provides access to the Jordan Valley. In Israeli eyes the two-year-old armistice agreement does not prohibit normal civilian activity in the area. But when Israeli workers began a large-scale drainage project, Syrian troops fired on them from across the border, thus setting off a series of armed skirmishes. The conflict has proved two things. 1) Responsibility for all the armed tension in the world cannot be laid to the Soviet Union. 2) It is not only the big nations who are selfishly strutting across the world stage with the proverbial chip on the shoulder. How two countries like Syria and Israel (India and Pakistan, too, for that matter) can indulge in bloody local quarrels, when they are perfectly free to plead their cases before an international tribunal, is a mystery. Both are supposedly in whole-hearted support of the ideals of the UN. With the Middle East as vulnerable as it is to the threat of Soviet expansionism, the peaceful settlement of such petty quarrels is of much more importance to the countries concerned than the few miles of territory involved.

Sun Herald deserves support

"What'll you use for money?" was the question that stopped many an enthusiast who proposed starting an American Catholic daily newspaper. Last year a group of Catholic laymen in Kansas City, Mo., came up with their answer to that one: "Hard work, self-sacrifice and prayer." Finding a shoestring somewhere, they used it to found the *Sun Herald*, in October, 1950. Their paper was not to be devoted exclusively to the "Catholic angle" on the news, but would offer "news treatment that takes into account the existence of God, grace and morals." The intervening months have severely tested whether any newspaper "so conceived and so dedicated can long endure." The editors have spent themselves ungrudgingly. The charity of their friends in moments of financial crisis has been magnificent. But in journalism, nothing succeeds like circulation. The *Sun Herald* needs many more subscribers if it is to survive. The subscriber gets full value for his money (5c. per copy, \$1.25 a month, \$7.25 for six months, \$14 a year). The eight-page tabloid is solidly packed with briefly-told news of the nation and the world, and stimulating views on the same. Its coverage is wider than that of many secular dailies. The *Sun Herald* is well worth your support. Address: 702 E. 12th St., Kansas City, Mo.

Loyalty program puzzlers

The U. S. Supreme Court shed little light on some of the obscure questions arising out of the Government's loyalty program in two decisions it handed down on April 30. In the first, a 5-3 decision, it ordered

the Attorney General to remove three organizations from the "subversive" list, pending a hearing before a lower court. In the other, by dividing 4-4, it let stand a district court's finding that Miss Dorothy Bailey, a Federal employe, was lawfully dismissed on suspicion of disloyalty, though no opportunity was given her to confront or cross-examine hostile informants. (Justice Tom C. Clark, being involved in both cases as former Attorney General, took no part in the decisions.) The first decision would not allow an organization to be listed as subversive, and its members therefore to be suspected of disloyalty, until the organization had been declared subversive after proper hearings. The second would allow a Government employe to be dismissed simply upon evidence vouched for by the FBI. Finally, as noted in last week's *AMERICA* (p. 152), President Truman on April 28 tightened the loyalty regulations to permit dismissal on a "reasonable doubt" of an employe's loyalty. Government attorneys were reported on May 1 as saying that they would continue to suspect members of organizations on the Attorney General's list. Hiram Bingham, head of the Federal Loyalty Review Board, called a board meeting for May 14 to consider the new situation that has arisen as a result of the Supreme Court's decision. He also directed lower loyalty boards to reopen all cases not concluded by May 1, and to reconsider them in the light of the "reasonable doubt" criterion.

Ford Foundation, refugees and Congress

Stirred by the recent statement of J. Donald Kingsley, director general of the International Refugee Organization, that 26,000 of the "ablest, best-trained men and women in Europe, qualified practitioners of the arts, sciences and professions," still make up a "forgotten élite" in European refugee camps, the Ford Foundation has determined to do something about them. It has set aside \$500,000 to speed resettlement in the United States of 2,000 of these refugees and their families. Screening will be done in Europe by the International Rescue Committee, working with the U. S. Displaced Persons Commission and the IRO. This trio has already brought 300 such élite refugee families to the United States since October, 1950. The Ford grant will extend considerably, as Dr. Reinhold Niebuhr, chairman of the Resettlement Campaign for Exiled Professionals, has put it, "the horizons of hope" for thousands of professionals and their families. The Rev. Laurence J. McGinley, S.J., President of Fordham University, is vice-chairman. There is one fly in the ointment, however. The present DP Act expires on June 30. By that time, all the screening must have been completed and visas issued. It seems most unlikely that even the Ford Foundation's money can speed that job through in a little more than a month. What's needed is for Congress to extend the provisions of the Act. It would be a shame to have such a notable contribution from private funds rendered fruitless by thoughtless and callous inaction on the part of our representatives in Congress.

WASHINGTON FRONT

It seems impossible to write about anything from Washington these days without coming back to the great debate into which General MacArthur was so suddenly projected as the central figure. More and more, one cannot help asking oneself: Just what was the purpose of the hearings before the joint committees presided over by Senator Russell?

The reason for this query, I think, is that the cross-questioning rapidly veered from the present to the past and back again, with only the vaguest and most unsatisfactory references to the future. Yet this was a legislative hearing, and the main purpose of such a hearing should be to decide on what to do from now on. Even in the improbable event that the joint committees could arrive at the rights and wrongs of Mr. Truman's recall of MacArthur, they would still leave the Senate, for whom they were acting, without any very clear notion of how it could help formulate a policy for the future.

Almost alone among the Senatorial questioners, Senator Brien McMahon of Connecticut seemed to sense that the important objective is this: even if General MacArthur was right all along about Korea and is also right about what to do there now, how does this fit into the over-all question (the "global" aspect) of our national policy everywhere? This \$64 question was constantly evaded by General MacArthur on the ground that he was testifying as an expert only on the matters he knows at first hand—Korea, China and Asia in general, and the threat of "world communism."

To some extent MacArthur's testimony has confused both sides. He carries the Truman Doctrine, as applied to Korea, much further than the Administration wants to carry it, namely, to the point of military defeat of whoever attacks a free country. Ever since Russia got the atomic bomb, the Administration has been more cautious, not so much about "meeting aggression everywhere" as about really *stopping* aggression where stopping it might unbalance our "global" strategy.

On the other hand, by approving the Administration's decision to intervene in Korea, without any disagreement with the President about sending ground troops there, the General has confounded men like Senator Taft who might otherwise have expected to derive heavy support from MacArthur. The same is true of the "troops to Europe" issue.

The nub of the controversy concerns *how far* we ought to go right now in "meeting aggression everywhere." MacArthur is single-minded: he wants to go as far as is necessary to stop the "slaughter." The Administration is trying to avoid an even worse "slaughter" elsewhere, perhaps in American cities.

WILFRID PARSONS

UNDERSCORINGS

An April 9 decree of the Holy Office imposes an *ipso facto* excommunication upon any bishop "of whatsoever rite or dignity who consecrates to the episcopacy one who has neither been appointed by the Holy See nor expressly confirmed by it." The person so consecrated falls under the same excommunication. This new penalty is an addition to the very few from which absolution is reserved to the Holy See "in a most special manner." Moreover, the penalty is incurred even though the persons concerned are "coerced by grave fear." Contrary to the usual practice of the Holy See, this decree was declared to be in force from the day of its promulgation.

► *Depth Psychology, Morality and Alcoholism*, a paper presented by Rev. John Ford, S.J., at the fifth annual meeting of the Catholic Theological Society of America, has been reprinted as a booklet by Weston College, Weston 93, Mass. (\$1). Father Ford, who is Professor of Moral Theology at Weston College, discusses 1) the general problem of moral guilt in the light of the psychology of the unconscious, 2) the special problem of moral responsibility in cases of alcoholism.

► The Church of Ireland (Anglican) *Gazette* has defended the action of the Irish Catholic Hierarchy in protesting against the Mother and Child Welfare legislation recently proposed by the Irish Government (cf. AM. 5/5, p. 114). The *Gazette* reminded its readers that when the Church of Ireland Bishops expressed their opinion of an education bill proposed in the Northern Ireland Parliament, "nobody found fault with this procedure."

► The American University of Beirut (Presbyterian) in Lebanon has received a grant, under the Point Four program, of \$624,000. The U. S. State Department sanctioned the grant on April 26. The money will be used to finance training programs in four fields: engineering and agriculture, public administration, economics and public health and preventive medicine.

► The remarkable progress of the Church in the Archdiocese of Toronto, Canada, is the theme of a brochure, *The Cardinal Speaks to His People*, by His Eminence James Cardinal McGuigan, Archbishop of Toronto. Baptisms have increased from 3,459 in 1937 to 8,577 in 1950; adult conversions, from 305 to 1,088. Within the past five years 5,000 Lithuanian Catholics have come to Toronto. The Catholic population of the archdiocese is 196,826, in a general population of 1,302,104. The archdiocese has 120 parishes, 151 churches.

► War Relief Services-NCWC has sent a shipment of vitamin tablets to famine-threatened India. It has also in transit 600,000 pounds of flour, 800,000 pounds of powdered milk and 200,000 pounds of powdered eggs.

C. K.

MacArthur's testimony

None of the members of the Senate Armed Services and Foreign Relations Committees will ever forget Thursday, Friday and Saturday, May 3-5. On those three days, with Senator Richard B. Russell (D., Ga.) presiding, they spent over twenty hours questioning General Douglas MacArthur about all the phases of our present military policy on which he could give any information.

As very few of our readers will get the opportunity to study the complete record, the editors of this Review here present their analysis of the General's testimony. We cannot expect that all our readers will consider our report objective. We have tried, however, to keep our analysis on the same high level on which General MacArthur and the Senators kept the hearing.

1. *Is there general agreement between MacArthur and Washington about "who is the enemy most to be feared"?* The General made it quite clear that the dangers this country faces from Russia, e.g., through an invasion of Europe and bombing of American cities, were not his concern. "My concepts on global warfare," he told Senator McMahon, "are not what I am here to testify on. I don't pretend to be an authority on these things." Asked to identify the "main enemy," MacArthur replied: "communism." He had not studied the question whether our military services were strong enough to meet Communist aggression wherever it raised its head, as he thinks we should do. On May 5, however, the General finally admitted that most of the military power held by "communism" was "unquestionably" in Russia. He refused to admit that Communists in other countries were controlled by the Kremlin.

2. *In pursuance of our main purposes, however defined, were we justified in intervening in Korea?* As he had made clear in his April 19 address to Congress, MacArthur upheld our intervention: "that decision, from a military standpoint, proved a sound one." Our going in was right because it showed Asiatics that we would not abandon them to Communist aggression.

3. *Is Red China, by itself, a threat to U.S. national security?* On May 3 MacArthur wrote down Red China as a military power. She lacks the industrial potential to wage a modern war, "is unable herself to turn out an air force or to turn out a navy. She is unable to supply herself with some of the heavier munitions." Since she is "only a couple of jumps ahead of starvation at any time at all," the pressure of a blockade and what he called "the breaking up of her distributive power" [presumably when you "hit her base potential" from the air] would disable China, at least as an aggressive power in Korea.

4. *Is Formosa essential to our national security? If so, in view of Red China's weakness, why?* MacArthur's position on Formosa is clear-cut:

I believe that from our standpoint we practically lose the Pacific Ocean if we give up Formosa. I don't want you to misunderstand me. We

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haven't the faintest aggressive intent against Formosa. We do not need Formosa for our bases or anything else. But Formosa should not be allowed to fall into Red hands.

On May 4 he explained that China's "Russian ally" could use Formosa as a submarine and air base and thus threaten our control of the Pacific.

5. *Can "communism" be thwarted by defeating Red China's forces in the Korean theatre, supposing Soviet Russia herself does not intervene?* As far as Asia is concerned, MacArthur thinks it could. "The total power of world communism" would be impaired. At the same time he considers that our "only" objective in Korea is to stop Red China's aggression there, and thus stop the continuing bloodshed. He revealed no plan or intention of knocking out Mao Tse-tung's regime on the China mainland. If the Reds resorted to aggression in Indo-China, one may assume that the General would be for intervention.

6. *Is it likely that Soviet Russia would intervene if we followed MacArthur's strategy?* The General regards this question as "speculative," whereas the heavy casualties in Korea are a "certainty." All he would say is that there is "no certainty" that Russia would "necessarily" intervene. Besides, he thinks Russia's transport facilities are already heavily taxed to supply Soviet garrisons in Manchuria. "There is a very definite limit to what they can give to Communist China." He didn't think Russia could get an adequate air force or navy to China. It couldn't supply oil or gasoline, either.

On May 4 and 5 Senators Lodge, Flanders, Fulbright, Wiley and Morse pressed the General on the danger of Soviet intervention. He even denied that an air attack by us on the trunk line to Vladivostok would be considered by the Russians as a threat to Siberian security. This and similar questions he regarded as having only a "very minor" relationship to the great problem of whether a third world war would erupt. Nothing that happens in Korea or Asia, he repeatedly affirmed, would alter Russia's basic decision, which he seemed to consider as having already been made.

7. *Supposing that Soviet Russia did intervene if we adopted the MacArthur strategy, would this involve us in an all-out war in Asia and jeopardize the defense of Western Europe?* The General thinks that much more is to be gained, even towards averting World War III, by a show of strength in Asia than by "military appeasements." "I don't believe that any attack that the Soviet can make in the Far East would overcome our forces there."

What would happen in Europe is beyond his "theatre." "I don't quite understand the correlation between that [Soviet attacks in the Far East] and Europe." Senator McMahon reminded him that he had "doubted" the entry of the Red Chinese. "If you happen to be wrong this time and we get into an all-out war . . . how do you propose . . . to defend the American nation against the war?" MacArthur: "That doesn't happen to be my responsibility, Senator." He several times told questioners that the Joint Chiefs would have much more information on "global" strategy than he had.

8. *Is the use of Chiang's troops on Formosa for "diversionary" attacks on the mainland an essential part of the MacArthur strategy?* It is very hard to say. Apparently in order to be able to say the Joint Chiefs agreed with him, the General was very careful in his April 19 address to suggest only that the Nationalist troops be given "logistical support to contribute to their effective operations against the common enemy." Even the New York Times, which recorded his address, ran it as "against the Chinese mainland." Anyway, on May 3 he set forth this estimate of Chiang's troops, made on the occasion of his July 31-August 1 visit to Formosa:

The Generalissimo has probably in the neighborhood of a half million troops. The personnel is excellent. They are just exactly the same as these Red troops I am fighting. They have good morale. Their material equipment is spotty. They lack artillery. They lack trucks. They lack many of the modern refinements. They are capable of being made into a very excellent force. And their air—I should say they have between 200 and 250 planes. Their pilots are rather good. And for such a jerk-water group, they make a pretty brave showing.

Their navy is not a navy. It is a conglomeration of small ships . . . only capable of small coastal work. But the force represents a potential of a half million first-class fighters.

Chiang's equipment, he admitted, was "inferior" to that of the Red Chinese.

The reason he refused to accept Chiang's offer of 33,000 troops for Korea at that time, he admitted, was that they would have been an "albatross" around his neck and were needed to defend Formosa from attacks on the mainland.

After Red China intervened in Korea, however, Mao's Third and Fourth Armies, formerly facing Formosa, showed up in the north. From then on MacArthur would have liked to see Chiang's troops make "diversionary" attacks on the mainland in order to draw these Red armies from his front.

Still, he consistently refused in Washington to say more than that the disposition of Chiang's forces should be left to the Generalissimo himself. MacArthur would not attempt to say how they should be used.

9. *Does MacArthur urge merely "air reconnaissance" over Manchuria, or actual bombing?* Here again, on April 19 he spoke only of "air reconnais-

sance." On other occasions he was strong for bombing. "There is quite a difference," Senator Russell observed. The General admitted that the Joint Chiefs had never suggested bombing Red Chinese troop concentrations and supply lines in Manchuria. He himself strongly advocates such use of "strategical air."

10. *What about sending U.S. troops to Europe?* On May 5 MacArthur, in reply to Senator McMahon, said he thought Congress should rely on the professional judgment of the Joint Chiefs. He was against sole reliance on one or two services. Earlier he had spoken very highly of integration of the three services in Korea.

12. *What is the issue between MacArthur and Washington?* Briefly, for him our object in Korea is to "stop," not merely "resist," aggression with minimum losses to our side. Without using the necessary means at our disposal—strategic air, naval blockade, Nationalist troops, etc.—we cannot attain this object. Hence the "slaughter" goes on and on. The only solution is to drop our policy of "military appeasement" and do what is necessary for "victory."

The Administration, whose concern is "global" strategy, sees the object as much more complex: to show the Communists that aggression does not pay, to protect Japan, to "buy time" while we build up our own power and that of our allies to resist even an attack by Soviet Russia, to establish our civilian defenses and to try, as long as trying has any chance of succeeding, to "limit" the fighting and avert World War III.

Washington dreads a premature widening of hostilities which might precipitate another world war, precipitate it before we are ready and precipitate it where we cannot disable our "main enemy," the USSR. MacArthur says we are "buying time" at far too high a price and that "in his opinion," there is less danger of World War III in a show of strength than in a show of "appeasement." He cannot understand the concept of deliberately "limited" war. He is less than reassuring on the danger of further involvement. The Administration, on its side, cannot, at the moment, give any assurance that there will be an early end to the Korean casualties.

. . .

We have always felt that with the further training of Chiang's troops in conjunction with an American military mission and with their improved American equipment—both of which they have now been receiving for several months—the time might come when Chiang's troops could be used for something besides the defense of Formosa. That time may not have yet arrived. The blockade of China should certainly be tightened. Unless Red China, which ought to react to her much heavier casualties very soon, gets ready to quit, we may before too long have to take further risks to cut our own casualties. On the other hand, we are more confident of our ultimate build-up than General MacArthur seems to be. Nothing should be allowed to endanger it.

The 'Trib's' insolence

In an editorial entitled "The Vatican in American Politics," the nativist Chicago *Tribune* for May 2 undertakes to tell American Catholics that "all Americans of good will" are united in refusing to tolerate "papal advice to American Catholics on political matters." The editorial was occasioned by the *Osservatore Romano's* comments on the MacArthur ouster: "That violates our concept of the separation of Church and State, which the Catholic minority should be particularly anxious to preserve."

The "Trib," as has been amply pointed out in these pages, is a "citadel of secularism" (Am. 10/23/48). In an editorial on "Churches in Politics," published on February 22, 1950, the self-styled "World's Greatest Newspaper" confirmed our belief that, like the totalitarian regimes of Soviet Russia, Eastern Europe and Red China, the "Trib" objects to religious groups which try to defend their rights and promote social morality by influencing legislation.

Colonel McCormick's pride and joy interprets "separation of Church and State" very much the way Stalin's 1936 Constitution interprets it. The "churches" are supposed to retire to houses of worship and let secularists—preferably of the Right—monopolize the civil guarantees of freedom of speech and freedom of the press. This is strange doctrine for a publisher who fancies himself General MacArthur's right-hand man. The General, of course, told Congress that "the problem [of avoiding war] is basically theological. . . ." The one thing the Colonel doesn't claim to be, to our knowledge, is a theologian.

"Catholic Action," declared Pope Pius XII to the diocesan presidents of that organization, meeting in Rome on May 7, "is not called to be a power in the field of partisan politics." On the other hand, "the Church, from the days of the apostles, has always been solicitous to defend and promote justice." The Holy Father himself intervened in the Italian elections of April 18, 1948, to prevent the Communists from gaining control of the country.

Similarly, the American Catholic hierarchy in their 1919 *Program of Social Reconstruction* and their 1940 *The Church and Social Order* certainly recommended specific types of social legislation. The NCWC Department of Social Action, one of the agencies against which the "Trib's" February 22 editorial was directed—as well as other NCWC departments—has exercised its constitutional right and moral duty to speak out on legislation before Congress directly affecting human rights and social justice. Protestant and Jewish officials and groups repeatedly do the same thing.

Is religion to be ostracized from American public life? Are religious groups alone to be denied the right to protect their own interests against secularists like Colonel McCormick, and to promote religious morality in public life as opposed to the *ersatz* secularistic substitute? The Colonel, like Paul Blanshard, wants to make religion the great American untouchable.

Avoiding *partisan* politics while still exercising their proper function of protecting religious interests and promoting social morality unquestionably requires great prudence on the part of religious leaders. Churchmen will continue to claim their right to steer this delicate course for themselves, with the American people, not Colonel McCormick, as their ultimate political judges. If the *Tribune* wants to fight communism by silencing the voices of religion, the advocates of that sort of "people's democracy" will support him. American Catholics, however, will seek their moral guidance where they see fit. So don't talk down to us, Colonel.

Trade with Red China

During the course of his testimony on May 4 before the Senate Armed Services and Foreign Relations Committees, General MacArthur drew the attention of the Senators to a March 29 report from the U. S. Consul General in Hong Kong. According to the report strategic materials valued at \$40 million had gone through that port to Red China during the last two weeks of February and the first week of March. The General's testimony caused consternation in British political and press circles.

The day before the MacArthur hearing, Prime Minister Clement Attlee had assured the House of Commons that Britain's policy on the export of strategic materials to Red China was in full accord with the policy of Washington. Mr. Attlee proved rather vague, however, in some spots. At one point he said that rubber exports to China were prohibited. On reconsideration he apologized, explaining that limited quantities had been exported under license.

Over the week-end of May 4 the British Conservative press had a field day at the Government's expense. *The Daily Telegraph*, for instance, after remarking that it was regrettable enough from the point of view of Anglo-American relations that Britain should have been prepared to admit the Peiping regime to the UN, stated that "the apparent reluctance of the British Government to refrain from trading with the enemy is even more serious."

On May 6 the British Government attempted to redeem itself. Sir Hartley Shawcross, newly appointed President of the Board of Trade, told the Commons that, while Britain's trade with China had increased appreciably during the first part of 1951, the export of strategic materials was now "totally prohibited." Still Sir Hartley left the question up in the air. As Winston Churchill remarked, no one is sure that the licensed rubber exports from Malaya are used merely for civilian purposes.

Britain's defense in this matter of trade with Red China is that the UN has so far been reluctant to impose sanctions against the aggressor. When Ernest Cross, Deputy U. S. Representative, proposed an arms embargo in the UN against Communist China on May 3, he received a chilly reception. Four days later the United States formally reintroduced the proposal be-

fore the UN Sanctions Committee. Surprisingly enough, this time there was no immediate opposition. Britain apparently had a change of heart over the week-end. France indicated she favored such a move.

An embargo on strategic war materials to Red China is long overdue. Last February the UN declared the Peiping regime to be an aggressor. Strategic materials to China should have been cut off immediately. In the words of Ernest A. Gross, as long as "any soldier in Korea is the target for a bullet manufactured in the free world," it is farcical for the UN to speak of unity of purpose in Korea.

New Wage Board

With its membership increased from nine to eighteen, and with a broader jurisdiction than its ill-fated predecessor, the new Wage Stabilization Board put out its sign last week and opened for business. It was not necessary to wait for customers. As Chairman George W. Taylor mobilized his team—six from labor, six from management and five, in addition to himself, from the public—some 800 accumulated cases were clamoring for settlement. All told, about three million workers were involved. In some cases, notably those affecting textile, shipyard and packinghouse workers, patience was wearing thin.

In almost every instance the issue was the 10-per-cent ceiling on wage boosts promulgated by Economic Stabilization Director Eric Johnston after the labor walk-out last February disrupted the original board (AM. 3/10, p. 657). According to that formula, employers were permitted to raise wages 10 per cent over the level existing on January 15, 1950. They could raise them a little more whenever they had signed a contract with a union linking wages to changes in the cost of living. To benefit from this crack in the ceiling, however, the contract had to be in existence prior to January 25, the effective date of the wage freeze.

It seems to be a foregone conclusion that the first order of the new board will boost the wage ceiling another five percentage points, from 10 to 15 per cent over the January 15, 1950 level. This is indicated by the top-level decision, announced by Mr. Johnston on April 16, to grant the full six cents an hour due to one million nonoperating railroad employees under a cost-of-living clause signed on March 1. That decision pierced the 10-per-cent ceiling by two and one-half cents. Though "special circumstances" occasioned this decision, it will be practically impossible to withhold from other workers the gains which the rail employees have made. Plainly, unless the new wage board decides to suspend all cost-of-living clauses for the duration—an unlikely event—wage ceilings during the defense effort will remain sufficiently flexible to glide upwards with every increase in the cost of living.

The board will very likely liberalize the original wage order in two other respects. It will permit annual wage increments based on increased productivity wherever these are specified in union contracts. And it will exempt *all* fringe benefits—pension plans, health

and welfare schemes—from wage ceilings. Under the old regulation, only fringe benefits contracted for prior to January 25, 1951 could be disregarded in computing the permissible wage under the 10-per-cent formula.

Once the rules of the wage game have been agreed on, the board can get ready for its new function of handling non-wage disputes. Under the terms of President Truman's directive—and against the wishes of the management representatives—the board is empowered to recommend a settlement in any dispute referred to it by the President, or by the parties involved in the dispute. In only one case, where the parties agree in advance to abide by the board's decision, can it *settle* a dispute. Only disputes sufficiently serious to threaten an interruption of the defense effort will be accepted by the board, or referred to it by the President.

The way the board is constituted, labor and management will probably disagree on all non-wage issues, and on many wage issues as well. That places a heavy responsibility on Dr. Taylor and his fellow public members. Happily, they are a public-spirited and competent group.

New York welcomes CPA

Along with the staffs of other Catholic periodicals, newspapers and book-publishers based in New York City, AMERICA extends a warm welcome this week to the Catholic Press Association. On May 16-18 the CPA will hold its 41st annual convention at the Hotel Roosevelt. The meeting will give all Catholic journalists in New York an opportunity to meet about 350 editors, publishers and staff-personnel from all over the country.

The strongest bond in this world, "one baptism, one faith," unites in the common cause of spreading the kingdom of God through the printed word these many men and women. Their talents, temperaments and interests are as varied and far-flung as the stars above. We sincerely hope that our visitors find not only the sessions of the CPA but New York itself both friendly and stimulating. Most of them will probably be "glad to get back" home. Some may even feel a twinge of sympathy for those of us who have to sacrifice fresh air and sunlight as the price we pay for New York's publishing advantages.

One thing New York can boast of is its outstanding Catholics. Federal Judge John F. X. McGohey, who successfully prosecuted the eleven Communist leaders when he was U. S. District Attorney, will address the CPA at its dinner-meeting on May 17. Cardinal Spellman will preside. Mayor Vincent R. Impellitteri also will speak.

Bishop Michael J. Ready, episcopal chairman of the Press Department, NCWC, will give the keynote address at the luncheon on May 16. Thereafter, the CPA will avail itself of New York's many professional journalists, editorial and technical, whose discussions with professionals from other parts of the country should contribute towards raising still further the standard of work in all Catholic publications.

Organized crime: the real evil

Vincent S. Kearney

“WHAT THE H— DO WE CARE about the District Attorney? We control States.” The statement, the boast of an unidentified racketeer, was one of the highlights of the testimony of Virgil W. Peterson, Operating Director of the Chicago Crime Commission, before the Kefauver committee in Washington last July.

Mr. Peterson's testimony consisted in much more than a collection of sardonic quips caught from the lips of anonymous gangsters. His eighty-eight pages of valuable evidence, culled from the investigation reports of the Chicago Crime Commission, provided the committee with much of its knowledge of the aristocracy of the United States underworld. They pointed to the existence of a two-fold crime syndicate, responsible in large measure for a nation-wide wave of lax law enforcement, political corruption and a general resurgence of gangsterism reminiscent of the worst days of the “noble experiment.”

The Senate Committee to Investigate Organized Crime began its hearings in Miami a year ago under the chairmanship of Senator Estes Kefauver (D., Tenn.). Its purpose was to determine the efficiency with which organized crime was abusing the facilities of interstate commerce in order to carry on its illegal operations, thereby violating Federal law (see “Gambling, crime and political corruption,” AM. 7/8/50, p. 373). Neither a prosecuting committee nor a court of law, it restricted itself to fact-finding purposes. On occasion the committee bared its fangs to cite for contempt, as it did in New York, when Frank Costello, described by Peterson as the “most influential underworld leader in America,” refused to declare his net worth.

THE CRIMINAL ORGANIZATION

How organized is organized crime? Is the syndicate in complete control of the nation's underworld? Does it form a government within American government, ultimately responsible to a single person or group? In Washington, under the probing of chief committee counsel Rudolph Halley, Harry J. Anslinger, Commissioner of Narcotics, gave the committee perhaps its clearest picture of the workings of modern-day, organized gangsterdom:

MR. HALLEY: Is there anything you can say about the structure of the organization, whether it is a loose-knit organization or a tight-knit one?

MR. ANSLINGER: I would say that all the members of this combine are well acquainted with everyone else throughout the country. The fellows in New York, California, Florida all know each other.

The spectacular “TV hearings” in New York were only the climax of a long year of crime investigation by the Kefauver committee. Since very few have the opportunity or time to wade through the full reports of the committee for its findings, Fr. Kearney here inaugurates a series of articles which will reduce them to readable compass and more intelligible order.

Seizing their telephone lists, they are all on there, you find. It is interlaced, intertwined.

MR. HALLEY: Do the activities in one part of the country occur as a result of instructions given in other parts of the country?

MR. ANSLINGER: No, I do not think it works on that basis. In some sections it is pretty well organized in that particular way, but I wouldn't say that one section of the country controls another.

MR. HALLEY: You have given an example of people who have been murdered after testifying or cooperating with the law. Is that to convey the impression that this group enforces its decisions by violence?

MR. ANSLINGER: Unquestionably.

In eleven months of existence the committee heard close to 500 witnesses in fourteen key cities of the United States. Gathering together the loose strings of their testimony, it found evidence of a criminal element in America, extremely mobile, with certain, if ill-defined, connections between the members.

When the committee issued its second Interim Report last February, it identified the two leading crime syndicates in the country. One, with an axis between Miami and Chicago's Capone syndicate, is now headed by Tony Accardo, the Fischetti brothers (Charles died recently) and Jake Guzik. The other, with an axis between Miami and New York, is headed by Frank Costello and Joe Adonis. Though Mr. Peterson warned of the danger of thus oversimplifying the problem, still the identification provided the committee with a working blueprint of the structure of the national criminal element.

Each mob supposedly acts under a “gentlemen's agreement” not to infringe on the activities of the other. The arbiter in case of dispute, hints the committee, is Charles “Lucky” Luciano, who was deported to Italy in 1946. Apparently he has kept in touch with the U. S. underworld. Lurking rather nebulously in the background is the dreaded Mafia, the Sicilian “brotherhood” of thugs and racketeers.

THE GAMBLING RACKETS

Gambling has supplanted bootlegging and prostitution as the chief money-making venture of the organized criminals. The slot machine, the punch board, the gambling casino, the policy or numbers game in all its variations and, above all, bookmaking are exploited to the limit. As a conservative estimate the committee puts at \$20 billion the amount poured into the various gambling rackets each year.

Of all types of gambling the one showing the greatest degree of organization and syndication, the one

which relies mostly on the facilities of interstate commerce for its illegal operations and was therefore of particular interest to the Kefauver committee, is bookmaking.

The Continental Press Service, Senator Kefauver's "Public Enemy No. 1," has a monopoly on the transmission of essential race-track news to the bookies. Continental feeds its information into major circuits located in 40 cities. The news is then funneled into the service's 24 major distributors, who in turn connect with 2,500 subdistributors. From these it goes to the ultimate users 1) by Western Union ticker circuits, 2) by voice circuits leased from the Western Union or a local telephone company or 3) by ordinary local or long-distance telephone service.

On paper, Continental is owned by a young law student of Miami University, Oxford, Ohio, by the name of Edward McBride Jr., who takes no part in its management. It is run, also on paper, by one Tom Kelly, McBride's uncle. According to the crime committee, this managerial set-up is but a façade behind which Chicago's Capone syndicate really controls the wire service and therefore bookmaking throughout the nation.

The returns from bookmaking reach astronomical figures. According to the best-informed guesses, the operation nets at least \$600 million annually for the country's bookies. A substantial percentage of this is actually poured into the pockets of the mob in control of the wire service. For the wire service does not sell the information, which is a bookie's *sine qua non* if he is to operate profitably. It enters on the gambling scene in the role of partner, demanding a chunk of the profits in proportion to the business a bookmaker does. Thus the Capone syndicate, the committee revealed, was able to cut off service to a local distributor in Miami, the so-called S & G syndicate, until Tony Accardo and Jake Guzik were cut in on a partnership deal.

The rivalry over wire service has in many instances descended to the level of typical gang warfare. The police files in California still list a number of unsolved murders, those of "Bugsy" Siegel, "Meatball" Gamson, Paul Gibbons and "Big Greenie" Schacter. All these killings most probably had their origins in the struggle over the profits deriving from the wire service.

THE MOBSTERS' HANGOUT

The Tony Accardo-Jake Guzik flier in Miami bookmaking was not the only evidence of interstate criminal activity uncovered by the committee in the area. The hearings in Florida proved both Miami and Miami Beach to be the stamping grounds of a sizable cross-section of the better known and more important hoodlums in the country. In Miami the committee found evidence that the combines are "interlaced and inter-

twined." Large numbers of gangsters from New York, Philadelphia, Detroit, Cleveland and Chicago used certain of Miami's more lavish hotels as headquarters while they operated fashionable gambling houses, such as the Colonial Inn, the Greenacres Casino, the Club Boheme—all in Broward County—and the Island Club and Club Collins in Dade County.

A New York group operated at the Colonial Inn, where, the committee reports, Frank Erickson, Joe Adonis, Meyer and Jake Lansky and Detroit's Mert Wertheimer garnered tremendous profits. In 1948 the net income from this gambling casino alone was \$348,821.48. In 1949 it jumped to \$599,073.44. In the same year the "big New York craps game" run by William Bischoff and Joe Massei, both of Detroit, yielded \$222,056.47 in net returns.

The committee found that Frank Erickson, reputed

"king of the eastern bookmakers," now serving a two-year prison term for his illegal gambling operations on New York's Rikers Island, had spread his bookmaking operations all over Florida. He operated concessions at the swank Roney Plaza, Boca Raton and Hollywood Beach Hotels and also pursued large-scale bookmaking activity within the confines of Florida race tracks. Erickson's agents used the Wofford Hotel and the Boulevard Hotel as headquarters, utilizing their banking facilities to cash checks tendered in payment of lost bets at the race tracks. The balance and results were then transmitted to Erickson in New York and New Jersey. It is quite possible that further investigation will

uncover a scheme to defraud the State of Florida of taxes and involve those concerned in prosecutions under the Federal mail-fraud statute.

Charts offered in evidence to the committee list those who have had various interests in the operation of certain Florida hotels. Operating the gambling games at the Wofford were "Little Augie" Pisano, "Trigger Mike" Coppola and Alfred "Poagy" Toriello of New York; John King, alias John Angersola, of Cleveland; Joe Massei and Joe Burnstein of Detroit; the late Charles Fischetti of Chicago; Angelo "Gyp" DeCarlo of New Jersey; Max "Willie" Weisburg of Philadelphia. Among the list of associates and clientèle of the Wofford were Joseph A. Doto, alias Joe Adonis, Meyer Lansky, Vincent "Jimmie Blue Eyes" Alo and Frank Costello, all of New York; Abner "Longie" Zwillman of Newark; Willie Moretti of Bergen County, N. J.; Joe "Toto" DiCarlo of Youngstown, Ohio.

NARCOTICS

Unfortunately, there is no official American gangsters *Who's Who*. There is, however, a list of some 800 of the more unsavory characters in the country. This list was very helpful to the committee in its work of



ferreting out the facts of nation-wide criminal activity. Of the 800, as Harry J. Anslinger testified, 200 have actually served or are serving terms for trafficking illegally in drugs. Warren Olney, former counsel for a special crime-study commission in California, testified that the gangsters entangled in the narcotics racket were usually found to be mixed up in other illegal activities as well—the wire service, prostitution and even the abortion racket.

Furthermore, Olney found in the course of his investigations that it was impossible to get at the bottom of the narcotics traffic when an inquiry is merely State-wide. The main centers of operation are usually outside the States in which the investigations are being made. The individual States ordinarily have distribution centers which are dependent on one of several rings crossing State lines. The rings are connected at the top, but the distribution centers are kept separate from and ignorant of one another.

Gathering concrete evidence against the major narcotics racketeers is therefore a difficult business. The gangsters tend to remove themselves as far as possible from overt participation in the traffic. It may be but a small item among their various operations. At times the big-time racketeer gets into the business merely by financing the ventures of others. Sometimes he "muscles in" on a lucrative business built up by a small-fry hoodlum, as in the case of Louis "Lepke" Buchalter, head of Murder, Inc. Nevertheless, many of the big-time hoodlums are thus involved in dope-peddling. In fact, of the remaining 600 on the list of 800 top-drawer gangsters and racketeers, *all* are suspects under surveillance of the Federal Bureau of Narcotics.

THE REAL EVIL

This article merely scratches the surface of the volumes of testimony given before the Kefauver committee, which in themselves merely scratch the surface of the national crime problem. With the exception of the narcotics traffic, which of late has become so diabolical as even to prey upon unfortunate teen-agers in our large cities, the average citizen might be tempted to accept these highly lucrative forms of criminal activity as uneradicable evils, or even as somewhat innocuous diversions for the public at large. "People are going to gamble anyway. Why not let them place an innocent \$2 bet on a horse?" This is a common enough reaction to the revelations of the Kefauver group.

The problem, however, concerns much more than the morality of gambling. For the typical racketeer, gambling has proved to be a very lucrative business. It supplies the life-blood for his other criminal activities. Besides, because so many respectable people gamble, the racketeer finds that he himself is surrounded with an aura of respectability. The modern hoodlum no longer looks the part. He no longer moves in strictly hoodlum circles. He is able to cultivate the society of people whose integrity and character are beyond reproach. He invests in legitimate business. He gives to charity and even promotes public philanthropies.

He is accepted. Under such circumstances, a more serious evil arises: *where the law violator wins respect, people tend to shut their eyes to law violation.*

Because he and his activities have won respect, the gangster has found it relatively easy to connive with the law. No single member of the Senate committee, neither Senator Kefauver, nor Senators Tobey, Wiley, Hunt or O'Connor, could be said in any sense to be naive. When they began their quest for evidence of how criminal organizations could operate across State lines, they expected to find evidence of "understandings" between the criminal element and the law. Yet, as Senator Kefauver relates in his *Saturday Evening Post* articles, "we came away from the Miami area shocked and disgusted with the flagrant, cynical nature of this sort of corruption." The shock and disgust of the committee members, even of their case-hardened and experienced investigators, increased as they continued their tour of fourteen major American cities.

Wherever the underworld is in a position to dictate law enforcement policies, there you will find wholesale political and police corruption. *This was the real evil uncovered by the Senate committee.* A subsequent article will be devoted to this phase of the committee's findings.

Belgium's Cardinal advises his people

Albert A. Mavrinnac

SPRING CAME THIS YEAR to a Belgium still scarred from wounds self-inflicted during the bitter controversy over the "Question Royale." Wishful thinkers pretend that with King Leopold on the sidelines the major trials are past and that Belgians can look forward to less trying events in the years ahead.

Signs of the deep divisions that mar the unity of the nation are, however, all too obvious. The idea that the forceful dethronement of the King has been followed by the reintegration of what had been a crumbling social and political structure seems out of harmony with the facts, and with what one would logically expect. The basic antagonisms, unreconcilable in the present atmosphere, are still there: between the rigidly-defined classes of society; between Catholics and anti-clericals; between Flemings and Walloons; between bourgeois shopkeeper and his customer; between the unstable political parties, each with its internal contradictions and all clashing with one another over the fundamental duties and orientation of government.

Prior to going to Belgium for a year on a Fulbright scholarship, Mr. Mavrinnac taught political science at the University of Pittsburgh.

With a deep concern over the mounting cost of living added to their other trials, Belgians now find themselves for the third time in a single generation rearming against a potential aggressor. Since the outbreak of war in Korea, the Government has stepped up its defense program, but its militant spirit is not everywhere matched among the citizenry. Like so many other Europeans, a great many Belgians see in the world not a struggle between communism and democracy, as American leadership professes to see, but an old-fashioned power-rivalry between the United States and the Soviet Union. These Belgians wish that the great battle for mastery of the world could be waged somewhere else than on their soil. Yet deep down most of them fear Russia and trust that the Americans will not leave Western Europe exposed by overextending themselves in Asia, or by withdrawing into "Fortress America."

All in all, the Belgian climate is one of class discrimination and bitterness, of war-engendered immorality, of avarice and meanness, of confusion and despair in the face of great events. This must be said even though there are brave voices in Belgium today, and clear, realistic thinking. Here live some of the world's greatest philosophers. Here are many devout men and women in a land of many saints. Here are sincere employers and workers and politicians, who in their strivings for a just social order refuse to be discouraged by the general apathy.

It was in such a climate that Joseph Cardinal Van Roey published his annual Lenten Pastoral. In the quarter-century of his reign as Archbishop of Malines, the Primate of the Belgians has shown a courage in war worthy of the successor of the great Mercier, and a wisdom and counsel in peace deserving of more respect from his countrymen. The Cardinal's words were addressed to his own people, but they are of European import. Indeed, they merit the attention of the rest of the world as well.

The theme of his message was that there is hope for Europe. But hope proceeds from faith, and it is the faith of the people which has grown dim. Though the ways of God are inscrutable, he reminded them, God still makes known the dictates of His will:

To societies and to peoples, to the whole human community, the All-Powerful makes His Voice heard at the decisive moments of history, and it is especially through events which panic or stir the world, through the threat of terrible trials, or, on the contrary, through the offer of extraordinary graces that Divine Providence realizes its plans of justice and mercy.

We are at one of these decisive moments . . . when we must lend an attentive ear to the pressing appeal which God addresses to us by events. . . .

In the history of humanity Cardinal Van Roey sees

one clear and certain fact, and that is "the indestructible existence and action of the Church of Christ." Then he recalled an ancient truth:

The vital source and the seat of the Church's energy are in Europe, where the Church has produced and now supports this splendid civilization in which we live and which has spread from here into other parts of the world. Since, in view of the divine promises of which she is the depository, it is impossible to conceive of the total suppression

of the Church on the globe, it is proper to conclude that she will likewise not be swept from the face of Europe. If Soviet communism nurtures plans for the destruction of Catholicism, it will not succeed in realizing them, we are convinced, any more than did German national socialism, which so recently undertook its mad enterprise against the Christian religion and which itself broke before an impossible task.

It is this certitude of faith, said the Cardinal, which permits us to foresee that, sooner or later, the Soviet regime will go the way of nazism. Such are the supernatural reasons for his hope that Europe may be spared war. They are based on faith in God's goodness and on the intimate operations of the Church in history.

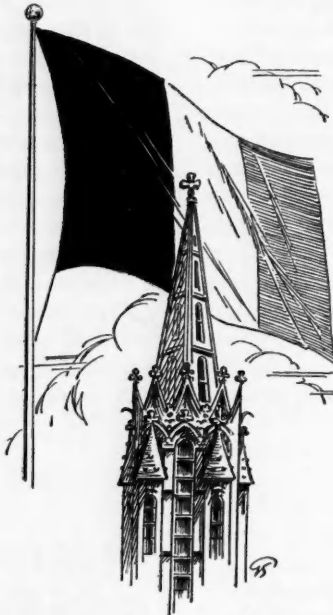
There are natural reasons, too, for trusting in the future, reasons based on an analysis of the psychology of the men ruling in the Kremlin. Cardinal

Van Roey considers that the leaders of the Soviet Union are endowed with enough good sense and enough clarity of vision to learn a lesson from the experience of the Nazis. He therefore expects them to reflect that it would be "insanely bold to defy by open aggression the coalition of world-wide forces which is already being built." Together with the supernatural reasons these are so many "guarantees of peace for the West," and for the Belgians.

But if there are natural and supernatural reasons for hoping, there are also natural and supernatural duties to be accomplished if war is to be avoided. Sacrifices are in order and changes in normal ways of living. Only by rearming, morally and physically, can the West hope to live.

"It is evident to all those who reflect," the Cardinal wrote, "that in the present circumstances the military rearmament of the peoples exposed to the danger of aggression is a necessary factor in preserving and guaranteeing peace." In spite of all the protests one might make against war, and in addition to the need for taking all possible measures to prevent the outbreak of war, "we must accept the establishment of such military force as will cause respect. Let us hope there is time."

He therefore called on the Belgian people, accustomed in the postwar period to luxuries and conveniences unknown before the war, to support the efforts



of their leaders to make the country strong and secure. "If it becomes necessary in the future to limit ourselves in the enjoyment of many superfluous pleasures, let everyone do his part; those things which we are guarding and the future we are securing are worth the effort." To his own people, so divided among themselves, he appealed especially for civic unity, declaring that

the hour has come for public opinion to show that "loyalty" is not a facade behind which hates and spites are gratified, but rather a quality which lives in reality in the hearts of our countrymen and is capable of producing, when the times demand, the surge of energy, of solidarity and of union needed for the safeguarding of the common good.

Then the Cardinal reminded the Government that if citizens possess duties toward their country, a nation's leaders also have obligations. He did this in phrases which, in these days of rearmament and mobilization, are surely applicable to all the governments of the West:

On its side the Government has the obligation to impose on the country only that burden which is strictly necessary and only for as long as really required. During the long months of service which will be demanded of the young men called to military duty, the Government must watch carefully over their physical health and must concern itself with the protection of their morals. Moreover, instead of abandoning them to a life of idleness, it must seek to find opportunities for them to perfect themselves from the intellectual, technical or artistic point of view, according to their aptitudes and tastes. This is surely possible of realization through the rational organization of garrison life, combined with the opportunities for instruction and development offered by the various areas in which the soldiers will be stationed. It will be incumbent on the responsible authorities to carry out this program of rearmament in accordance with the best interests of the nation and of its citizens in general.

The highest duty of all, and the best way to success in these critical days, is the return of man to God. This the Primate called "moral rearmament *par excellence*." Stated in concrete terms, this duty consists in the "practice of the Christian life." It is all the more pressing now since "we know from Holy Scripture that sins provoke divine justice and call down on man sorrows and punishments." In the final analysis, His Eminence insisted, "the real and basic cause of the evils afflicting humanity is not to be found so much in political conflicts or in economic rivalries or in the imperialistic designs of peoples" as in "the universal denial of God and of the divine law."

The Jubilee Year now extended to the world is an opportunity, said the Cardinal, not only for obtaining personal graces, but also for recommending to God "all the great causes pointed to by the Sovereign Pontiff, and notably the maintenance of peace and of liberty, and the protection of the Church."

As this year begins, the Cardinal added, we are at a decisive moment in the world's history:

In saying this we allude, on the one hand, to the dangerously tense international situation, which justifies very grave anxieties, and, on the other hand, on the religious level, to the extension to the whole Catholic world of the signal spiritual favors of the Jubilee Year. The coincidence of this double event, the one naturally depressing, the other morally invigorating, a source of energy and of courage, is without doubt providential. We must expect that the crucial year which is beginning will present throughout all its long course this double aspect: reasons for fear, and reasons for confidence . . . God speaks by the voice of events . . . May all Christians and all honest men understand the language of events and do their duty, resolutely and without reserve.

Cardinal Van Roey closed with a moving exhortation to confidence and to courage: "You must therefore remain calm and keep your balance. Do not give way to fear or to nervousness, still less to panic. Away with timidity and discouragement. Lift up your hearts!"

The spring mornings are already mild on the Continent. The bushes in the parks are budding, the irises green and sprouting. The crowds will soon be moving once again toward the battlefield at Waterloo, just a few miles from Brussels. And those who assist at Sunday Mass in the medieval Church of St. Gudule in the heart of Brussels might well reflect on the words Napoleon spoke to his secretary as he meditated in exile on St. Helena. They are words which formed one of the main themes in the Lenten sermons given at St. Gudule's by Belgium's most famous preacher, the Jesuit Père Hennusse. "There are only two forces in the world, the force of the sword and the force of the spirit. And always the force of the sword is vanquished."

Strike statistics for 1950

Benjamin L. Masse

IN INTERPRETING national strike figures, which are compiled and published by the U. S. Department of Labor's Bureau of Labor Statistics, it is highly important to remember that practically everything is counted. If six or more workers quit their jobs over a dispute and stay out a full day, or even a full shift, that stoppage will show up in BLS's strike figures. Failure to understand this sometimes leaves the impression that labor-management relations are going from bad to worse, whereas they may in fact be improving.

The strike figures for 1950 recently released by BLS illustrate this nicely. At first sight, something would appear to be seriously wrong with an economy bedeviled by 4,843 work stoppages, as was ours last year. That amounted to 1,237 more strikes than occurred in 1949. When the figures are analyzed, however, they

give a very different impression. Though not one of our best years, 1950 can be considered very satisfactory from the viewpoint of peaceful industrial relations.

In the first place, it should be noted that the man-days lost through strikes actually declined, despite the jump in the number of stoppages. The 3,606 strikes in 1949 resulted in a loss of 50.5 million man-days; the 4,843 strikes in 1950 caused a loss of only 38.8 million man-days—a reduction of more than 20 per cent.

The picture is even better than that. The figure on man-days lost was tremendously inflated by a long stoppage in anthracite coal mining and by the 102-day strike at the Chrysler Motor Company. (The protracted pension strike of 500,000 steelworkers, which began October 1, 1949, apparently shows up in both the 1949 and 1950 figures.) These stoppages alone accounted for 40 per cent of all man-days lost during 1950. Without them, the record would have been excellent. All the other stoppages, except for the strike of trainmen, were generally small and of relatively short duration.

As in all the years since the war, disputes over wages and related items, like pension and welfare plans, accounted for most of the time lost, as much as 80 per cent of the man-days. Such disputes were the chief issue in 60 per cent of all strikes.

As compared with 1949, stoppages over questions of union recognition and union security increased during 1950. Since the law provides for a peaceful resolution of representation questions, and also suggests a democratic solution to the problem of union security, the jump in disputes of this kind must be regarded as a setback. Perhaps the Taft-Hartley Act has encouraged some employers to oppose unionization. Certainly, by providing for union-shop elections, it has invited unions to strive for this type of security; and, at the same time, by not making the election results binding on employers, it has clearly incited to industrial strife. When the majority of the workers in a plant, not merely a majority of those voting, have signified their desire to work under union-shop conditions and have done so under Government auspices, they are in no mood to brook a refusal on the part of the employer. In such a case the employer seems to them to be acting unreasonably, as, indeed, he very likely is.

If the Taft-Hartley Act can be blamed for the increase in strikes over union representation and union security, it can be credited with reducing stoppages over jurisdictional disputes. In 1950, jurisdictional strikes caused only 1 per cent of the man-days lost through all strikes.

Looking ahead to the figures for this year, one can be fairly sure that they will reflect a growing trend among unions, especially CIO unions, to emphasize union security. Unless the steel and rubber industries accede to the wishes of the vast majority of their employees for a union shop, or unless the new Wage Stabilization Board finds a formula satisfactory to all

sides, there will be an increase in strikes for union security. On the other hand, strikes over wage issues will probably decline. In view of the patriotic pressures of the mobilization program, it is natural to expect a sharp reduction in the over-all figure for man-days lost. In the ten years between World War II and the "police action" in Korea, U. S. labor and management have learned a lot about the civilized, and Christian, art of living together.

FEATURE "X"



J. B. Moore, Cleveland Catholic businessman, knows Rome banned only priests from Rotary. From 20 years as a Rotarian, he here offers his personal experience as a "thought-provoker" for Catholic laymen.

THE PROMULGATION of a ban by Rome against membership of priests in Rotary clubs came as a great and stunning surprise to most Catholic members of Rotary in the United States. Most of us were wholly unaware that in some countries Rotary clubs had been aligned with groups unfriendly to our religion. From my personal experience as a Rotary member for over twenty years, in my attendance as a member at the meetings of two clubs and as a more or less active participant in the doings of those clubs, I have never found them anti-religious. Whether priests should belong, of course, is a question for the Church to decide—as she has, in the negative.

I began my Rotary career as a member of a small club in a town of five thousand inhabitants and, after five years there, I continued my membership in a club of one hundred members in a subdivision of a large metropolitan area. In the first-named club I served as secretary for several years and attended one International Convention as a delegate. I also participated in several District Assemblies and in sectional meetings for the instruction of club officers. In the larger club I have been less active, having served a term as program chairman and as a member of various club committees. Perhaps my experience is worth recording for whatever light it may throw on the view the Church takes of Rotary.

I began my membership in Rotary for business reasons because the firm for which I worked believed such membership to be a good way to get acquainted speedily with the people of a small town. Membership was well worth while from that standpoint. I found that most of the leaders in the community were Rotarians and that, individually and in the aggregate,

they were a fine type of American citizen, generally religious and with a good sense of community and moral responsibility. There was nothing in my subsequent contacts with members of other clubs in the district which served to change this opinion. The projects which our small club sponsored were always aimed at improving social conditions, or teaching citizenship or helping other undertakings which could qualify under the aims and objects of Rotary at that time. Never were any plans projected which could give offense to any creed or group. We always had one or two Protestant ministers as members. The Masons were well represented, but they were also in preponderance as community leaders. Later, after I left this club, the parish priest became a member and was active for quite a few years.

In the club to which I now belong, a priest was a member when I joined and continued until his transfer to other duties. Since his departure we have had no priest member. I suspect that our failure to have such a member was due to the negligence and indifference of the Catholic members in not having a priest invited to join rather than to antipathy on the part of the club itself. We have several Protestant ministers as members and, until recently, a Jewish rabbi.

In this club the projects are usually a bit more ambitious than those we sponsored in the smaller club, but along the same general lines. There is a scholarship fund which sponsors a competition among the students of several neighboring high schools, a yearly party for the handicapped, a building in a Y.M.C.A. camp, donations of prosthetic devices for the crippled, and other projects too numerous to name here. Nearly all the members are individually active in various community undertakings such as the Red Cross, Community Chest, Catholic Charities, Y.M.C.A. and others. In this club, too, the number of Catholic and Jewish members is small. The majority are probably Masons, although Masonry is not emphasized.

All Rotary meetings are open to the public (members may bring non-members as guests) and I, personally, have never been to a Rotary meeting where members treated of "their own economic and professional affairs," unless the conversation at luncheon comes under that heading. The two clubs of which I have been a member have never held meetings devoted to such affairs. The speakers who have occupied the rostrum at meetings I have attended have voiced all kinds of political opinions from conservative Republicanism to left-of-center New Dealism. We have heard tycoons and labor leaders, social workers and philanthropists, priests, ministers and rabbis, humorists and alleged humorists, men with a Message and men without. We have, in fact, been exposed to all the conglomerate opinions and obiter dicta which might be expected from a fair cross-section of the citizens of our republic. All the speakers were applauded, some politely and some vociferously, and none of them, except on extremely rare occasions, ever said anything to offend the religious beliefs of any member, be he

Catholic, Protestant or Jew. As I say, how appropriate or inappropriate it might be for priests to spend their time listening to such talks is something only the Church can decide.

Recent Rotary International conventions have reworded the original motto of Rotary, "He profits most who serves best." From the beginning, the main emphasis, so far as I know, was never placed on dollar profit but rather on the "spiritual" rewards of service to the community, the nation and the world. Rotary's present concern with International Service is primarily slanted to the cause of world peace. "Rotary fellowship" attempts to foster the brotherhood of man through acquaintance with the other fellow and his beliefs and problems, in order that we may thereby come to love and respect him in keeping with the second "greatest commandment." Since its purposes are temporal, Rotary makes no effort to supernaturalize this spirit of brotherhood, of course.

From the foregoing it may be seen that I have never personally encountered anything in Rotary which would justify banning Catholic membership—in fact, of course, only the membership of priests, not laymen, has been banned. However, I have heard of clubs in this country which banned Jewish members, some which had only Masons as members and, I suppose, some which allowed no Catholic members. Such clubs do not represent the policy of Rotary International in this country and are speedily corrected if their shenanigans become known. I would say that the average Rotarian today in my part of the country is apt to be Republican, Protestant, usually a Mason, extremely conservative and a present "worshipper" of Senator Robert A. Taft. As the membership inclines this way, new members are likely to be chosen from the same general group, so that Rotary's thinking may become increasingly canalized along conservative, capitalistic and even evangelical lines. A Catholic may find himself more and more out of place.

In this country I hope that lay Catholic members of Rotary will be particularly active and particularly articulate in propagating their Catholic social and moral principles and will make efforts to increase the number of Catholic members. If such movements as the Christophers are to succeed and if active cooperation with our Protestant and Jewish friends in combating communism is indicated, Rotary clubs offer a fertile field for such activities. Rotary clubs are generally composed of a high type of community and business leader. A leaven of Catholic social and moral beliefs could be of great assistance to them as they pursue their community and international activities. The complete withdrawal of all Catholics from Rotary membership might be a serious mistake. I don't think the Holy See even implied that Catholic laymen should pull out, wherever the bishops, according to the directive of the Holy See, permit Catholics to belong. But when they stay, or join, they should certainly let their Catholic light shine before men.

J. B. MOORE

The American novel through fifty years

VII: William Faulkner

Ernest Sandeen

The map of Yoknapatawpha County which appeared in *Absalom, Absalom!* in 1936 shows that this setting for most of Faulkner's fiction bears some topographical resemblance to the Lafayette County where Faulkner has lived since early boyhood. Yet the legend on the map, "Jefferson, Yoknapatawpha Co., Mississippi . . . William Faulkner, Sole Owner & Proprietor," seems to affirm that any similarities between this imaginary region and an actual region are purely coincidental, although it also suggests that the fictitious town and county are nevertheless situated in Mississippi.

This bird's-eye perspective shows that Faulkner's stories, most of them, are all parts of one whole, but it shows further that the wholeness consists in more than a common physical setting. Unlike most maps, this one de-emphasizes topography, conveying an impression of community rather than of place merely. One reason for this effect is that the map pictures not only an imagined region but an imagined history.

The state of mind which Faulkner explores is not simple and it is not worn on the sleeve. It means self-contradiction and inner conflict, an often seething mixture of pride and bad conscience, of exaltation and shame. One general effect which his work conveys is that to be a Southerner is something special, something strange and difficult; it is to find oneself in an unrelenting predicament, a privilege to be treasured and a curse to be borne. The typical Faulkner character is mysteriously at war with himself.

One force which remains constant throughout the history of the South as Faulkner reimagines it in his stories is the aristocratic sense of honor and pride. As a source of motivation it figures largely in Faulkner's discovery of what it means and has meant to be a Southerner. The planter society, aristocratic and agrarian, was eager to discover and to emphasize a sympathetic relation to the landed gentry of the Old World, the only class in the nineteenth century which had inherited its values in a direct line from the Middle Ages. The planters liked to see the South as a timocracy superior in its cultural heritage to the raw plutocracy of the North.

Whatever might have been false about these aristocratic pretensions either before or after the Civil War Faulkner searches out and pillories. With a kind of desperate integrity he strips away the shams, brutalities, sentimental nostalgias and puerilities which surround the timocratic ideal in order to rescue whatever may be genuine at the core of it. One way of indicating Faulkner's scope is to say that in this process he becomes an anatomist of human pride through

LITERATURE AND ARTS

the whole gamut of its operation, from the derringdo of the Sartoris to the simple, sturdy self-respect of the sawmill worker, Byron Bunch.

A sense of honor is the one human value which is Faulkner's constant preoccupation. It provides the basis for his tragic vision and it creates the mysterious psychological atmosphere in which his characters move.

For Faulkner the delicate adjustments required on both sides between pride and shame, honor and dishonor, define the relations between whites and Negroes. Carothers Edmonds in *The Fire and the Hearth* remembers that after seven years of intimate boyhood companionships with his black foster-brother, Henry Beauchamp, "one day the old curse of his fathers, the haughty ancestral pride . . . stemmed not from courage and honor but from wrong and shame, descended to him." On this day he refused to lie in the same bed with the Negro boy, and when he tried to make amends a month later by eating with the Beauchamps, he was served at the table alone. "Are you ashamed to eat when I eat?" he cried. Henry paused, turning his head a little to speak in the voice slow and without heat: 'I ain't ashamed of nobody,' he said peacefully. 'Not even me.'"

Intruder in the Dust is essentially a competition in pride between the white boy Charles Mallison and the elderly Negro, Lucas Beauchamp. The boy finds that Lucas is a worthy antagonist who can fill him with "frantic shame and anguish, and need not for revenge, vengeance but simply for re-equalization, reaffirmation of his masculinity and his white blood." It is therefore not a humanitarian motive which impels him to save from lynching the old Negro who is accused of shooting a white man and who is too proud to defend himself openly. Charles is simply driven by self-respect and by pride in his race to steal out under cover of night with only a terrified Negro boy and an elderly maiden lady as his accomplices, in order to dig up the victim's body—a dangerous venture which ultimately exposes the real murderer.

In the person of mixed birth Faulkner sees the whole drama of racial relations, the attractions and repulsions, the pride and the shame, reduced to basic nonpartisan human terms. Both Joe Christmas and Charles Etienne Bon spend their lives in unceasing, fanatical violence, asserting their white blood against

Negroes and their black blood against white men. But their struggle is a futile one. Like Sam Fathers, son of an Indian chief and a quadroon slave, each of them is "himself his own battleground, the scene of his own vanquishment and the mausoleum of his defeat."

It is precisely their tragedy that their ambiguous status severs these persons of mixed blood from race, community and family. Most of Faulkner's characters derive their meaning from the group to which they are bound by tacit loyalty and an unwritten code. Such is the intangible fraternity of barnstormers in *Pylon* (1935). Most important, however, is that large but distinct social entity, the South itself, whose integrating principle the Northerner Shreve McCannon tries to analyze: "What is it? something you live and breathe in like air? A kind of vacuum filled with wraithlike and indomitable anger and pride and glory at and in happenings that occurred and ceased fifty years ago?" To which the Southerner, Quentin Compson, replies, "You can't understand it. You would have to be born there."

The family as the vehicle of this regional heritage is the most important social unit in Faulkner's fiction, and among the several families he has created, the most romantically conceived are the Sartorises. The novel *Sartoris* (1929), which introduced this line, also brought it to extinction, or at least narrowed it to the one male heir, the infant Benbow Sartoris. Young Bayard, the hero of the tale, and his twin brother John have served as fighter pilots in World War I; John has been killed in combat and Bayard returns as a heavily marked member of the Lost Generation. This postwar disillusionment is no more convincingly tragic in *Sartoris* than it was in Faulkner's first novel, *Soldiers' Pay* (1926). In both, the self-pity beneath the callow cynicism is apparent.

Sartoris, however, marks an important early transition in Faulkner's career; it shows him finding his proper material, for the fatality which pursues the younger Sartorises follows the heroic Southern family tradition. John was shot down because he deliberately attacked the German Fokkers in an airplane which he knew was vastly inferior. Bayard, after flirting with danger in various guises through the course of the book, finds the destruction he apparently desires when he undertakes to fly an experimental airplane which no one else will fly.

The Sound and the Fury (1929) traces the decay rather than the mere destruction of a family. Unlike the Sartorises who suffer no decline in family honor, all the twentieth-century Compsons are cursed with moral failure, each in a different way. The father, a lawyer without a practice, sells off the Compson land bit by bit while reading the Latin poets and drinking himself to death. The mother is a petulant, self-made invalid who regards the failings of her children as maliciously calculated to make her suffer.

But the curse falls most heavily upon the son, Quentin, because of the terrible significance for the family which he finds in the moral degradation of his sister

Candace. When he learns, first, that she is to be married to a man he thinks unworthy of her and then, later, that she is already pregnant with another man's child, he suddenly sees her as "the frail doomed vessel" of the family's pride "and the foul instrument of its disgrace." The incestuous dream she inspires in him is incest only in a figurative sense; the pride of family turning in upon itself, a pathological concern for the family purity. In him the Compson history is distorted into a narcissistic love of death, and he ends his life, not as a Sartoris would do it—by a deed of impossible daring—but by simply drowning himself. As for Candace, it is the measure of her doom that she can feel no family responsibility whatever for her behavior although she loves and respects her brother Quentin.

Jason (IV) Compson suffers the least, yet he is the most ignobly cursed of all. Because he lives only for his own material advantage, in him the Compson tradition is inverted: he views himself as a suffering hero, the persecuted victim of the family.

The youngest child, the idiot Benjamin, sums up symbolically the decay of the Compson lineage. All the other children are brought into relationship with him, each in a significant way. When he is rechristened, it is Quentin who gives him his new name: "(Benjamin, our lastborn, sold into Egypt.)" The sale of Benjy's pasture provides money for Quentin's year at Harvard and for Candace's wedding. Candace is the one human being he deeply loves, and thus he duplicates, on a primitive level, the family narcissism of Quentin. Finally, it is Jason who, hating the Compsons, has Benjy emasculated and after the mother's death has him at once committed to a state asylum. Therefore it is appropriate that Benjamin should suggest the title for the book: in his bellowing, described as "the grave hopeless sound of all voiceless misery under the sun," the Compson story becomes "a tale . . . full of sound and fury signifying nothing."

As *I Lay Dying* (1930), the novel that followed *The Sound and the Fury*, is complementary to it, for the Bundrens, simple pine hill farmers of the Frenchman's Bend region, with no illustrious line to live up to, exceed themselves as the Compsons fall below themselves. "I ain't got no people," Anse assures Addie when he comes courting her; "So that won't be no worry to you." Addie has relatives in Jefferson, she says, but "they're in the cemetery." Yet after Addie's death, Anse and the children are determined to carry out her request that she be buried with her own people. As an individual, each retains his own measure of ignorance and folly, his own selfish interests. Only as a group, in their dedication to the family mission, do the Bundrens reach out beyond themselves, macabre and preposterous as the mission becomes before it is accomplished. The current motivation runs deep; they do not talk among themselves about what they are doing and they cannot explain it to outsiders. "I give her my word," is all that Anse, the family spokesman, can offer.

In *Absalom! Absalom!* (1936) a man who comes of humble people like the Bundrens tries to found a planter family like the Compsons and Sartoris. For Quentin Compson who tells it to his Harvard roommate, there is a terrible significance in this story of Thomas Sutpen who suddenly appeared in Jefferson in 1833, tore a plantation out of the nearby wilderness, married Ellen Coldfield by whom he had a son and a daughter, and then thirty years later found his "great design" frustrated by ironic coincidence. Quentin suffers this history of Sutpen's Hundred as a part of his very being, not only because there are parallels between it and the Compson story, but because it brings out the flaws, the cruelty and the presumption, of the whole Southern aristocratic pattern. The pride of family and of class which appears in the Sartoris under the appealing guise of Cavalier gallantry appears in Sutpen as demonic ruthlessness, as a cold, compulsive ferocity.

The Hamlet (1940), a kind of picaresque chronicle, is Faulkner's fullest account of yet another family, the Snopeses, which he had introduced eleven years before in *Sartoris*. Although the Snopeses, too, have long been in the land, they remain outside the pattern which includes Faulkner's other families: there is not enough family dignity among them—with a few exceptions—even to be betrayed or distorted. All that moves them is their mean preoccupation with material gain, and they band together only to exploit the community. Individually they exploit each other as well. As Flem Snopes, the leader of the clan, gradually takes over Will Varner's control of Frenchman's Bend, and his relatives appear on the heels of his triumphs, Faulkner makes clear again and again that no genuine family feeling exists among them. However, the way in which Flem starts his own family most plainly indicates how greed has supplanted pride in the new aristocracy which he represents.

A historical degeneration is shown in Flem's acquisition, through his marriage, of the Old Frenchman's Place, the ruins of a pre-Civil War mansion. Yet it does not reach its final degradation until the later period of *Sanctuary* (1931), when it is converted into the bootlegging establishment where Popeye commits two of his crimes. From Flem Snopes' greed to the gangster mentality of Popeye is but a short, logical step. Both men stand for a new order and an alien one, an order made possible only by the self-destruction of the Sartoris and the moral default of the Compsons. Neither Flem nor Popeye can understand what the Old Frenchman's Place is a relic of, because neither could have understood the Confederate Soldier, Charles Bon, when he said: "If you haven't got honor and pride, then nothing matters."

Much has been made, especially by his detractors, of Faulkner's "naturalism"—his alleged amoral attitude, his supposed interest in the sensational, the abnormal and the sensual for their own sake. But as the contours of his total intention have emerged more and more clearly with each new work, this question of his natu-

ralism has become less and less relevant. All that can be said is that he has chosen to write of the South in a manner more like that of his best contemporaries and immediate predecessors than that of Thomas Nelson Page or of John Pendleton Kennedy. His serious attempt to create an image of the Southern situation with imaginative fullness and truth has required, in his view, a certain naturalistic emphasis.

Faulkner has also been criticised for "romantic" excesses. In this perspective his work is seen as sensational melodrama, a twentieth-century chamber of Gothic horrors. But despite the lyrical subjectivity which broods over his sense of violence, they are too concretely realized to be confused with the veiled enormities of the romantic imagination. There are many horrors in Faulkner's books and they are artfully managed to produce a maximum impression. But they do not occur in the vacuum of mere effects, whether romantic or naturalistic. In fact, his horrors are memorable exactly for the reason that they arouse the sense of moral outrage.

The moral intensity which gives to Faulkner's best fiction its distinctive esthetic quality brings it closer to classical tragedy than to any other literature. The fables which the Athenian tragedians used were certainly as sensational as Faulkner's. The Thyestean banquet, matricide, infanticide, suicide, incest—these were the "unnatural" matters around which their plays revolved. But to call their work, on this account, mere exploitation of the pathological and morbid would be to confuse raw material with subjects, the particulars with the essence.

Faulkner has learned what every good tragedian knows, that sheer violence, if ethically conceived, can of itself attain a kind of sublimity simply because it reaches beyond the capacity for mere indignation. At this level the agent shrinks to insignificance before the chasm of evil itself which he reveals. What the motives of the monstrous Iago were or what happens to him have become relatively unimportant at the end of the play *Othello*. Only if he were a lesser villain in a tamer action would we demand to see his punishment with our own eyes. Similarly the violence depicted in *Light in August* and in *Sanctuary* defies the conventional procedures, legal or poetic, by which the desire for justice might be satisfied, and the reader is forced to gaze upon the inhuman essence of human evil.

In Faulkner's writing, as in all tragedy, the worth of human life is grimly tested, but the final verdict is by no means grounds for despair. His novels are probably not appropriate reading for children—"children" of any age. "For every one that is a partaker of milk, is unskillful in the word of justice: for he is a little child. But strong meat is for the perfect; for them who by custom have their senses exercised to the discerning of good and evil." Faulkner offers "strong meat" indeed, but for the practised and the discriminating he provides sustenance hard to find elsewhere in modern American fiction.

Children's books for Spring

Picture books, easy-to-read stories, nature lore, sports stories, family stories, books of mystery, romance and adventure—the familiar pattern repeats itself each season. This spring, as every spring, there are stories of boys and girls yearning for horses and dogs, of girls who pursue romance and unravel clues, of boys who chase baseballs or villains, but there is a gratifying increase in the number and quality of stories of young people striving to solve the problems of everyday life. Perhaps it is wishful thinking, but it does seem too that the emphasis on religion, implied or definite, is becoming stronger. Stories of orphans or half-orphans have not lost their attraction for authors; and several fine stories about normal families of father, mother and children of assorted ages have been published.

A really worthwhile picture book is more of a rarity than one might imagine. This season, however, we have an embarrassment of riches from which to make a selection for this all too brief survey. Each of the three books which follow has been illustrated by its author.

Horace: the Hound That Howled, by Ruth M. Collins (Dodd, Mead. \$2.50), is a story for 7-to-9-year-olds, complemented by truly hilarious illustrations. Patrick Jean-Marie McGillicuddy of Brittany is mournful when his pet Horace is sent off to live with Pierre the Pig Piper who has no objection to his incessant howling. Though Horace enjoys the accompaniment of Pierre's bagpipe, he misses Patrick, and he rejoins the McGillicuddy household just in time to do some effective howling at the thieves Henri and Jacques.

The little Swiss heroine of **Cow Concert**, by Earle Goodenow (Knopf \$1.50), had the brilliant idea of teaching the cows on her father's farm to play Strauss waltzes on their cow bells. It was discouraging at first, as anyone might expect, but so well did Marie-Louise train her pupils that they made a sensation at the bell-ringing contest. Many of the jolly illustrations are in color. For ages 6-8.

Jeanne-Marie Counts Her Sheep, by Francoise (Scribner. \$2), is a variation on a hoary theme. Jeanne-Marie counts her chickens—or rather her lambs—before they appear. Her plans are grandiose. But alas, her sheep Patapon presents her mistress with just one tiny baby. The book includes plenty of repetition and plenty of emphasis in text, numerals and bright-hued illustrations on that educational fetish of today, "number concepts." For ages 4 to 6.

BOOKS

For the boy 7 to 9 who is beginning to feel too grown-up for picture books, **Three Boys and a Lighthouse**, by Nan Hayden Agle and Ellen Wilson (Scribner. \$2), is gratifyingly mature in format. Clever repetition of big words and perfectly-motivated information are blended with a cheerful plot. The vigorous black and white illustrations are by Marian Honigman. The triplets Abercrombie, Benjamin and Christopher, all look and act exactly alike. This makes it impossible for their father to pick out the most orderly, the most resourceful, and the most dependable to be his assistant during their summer at the lighthouse. So all are made assistants, and they all prove true heroes when confronted with a real-life problem.

Sally Scott's **Little Wiener** (Harcourt. \$1.75) may have been named more aptly than flatteringly, but he is the smartest dog in town. He proves it during one particularly eventful walk with his dog friends Lovely Lulu and Dumb Jumbo. This is true-to-life reading for children 7 to 9. The illustrations are by Beth Krush.

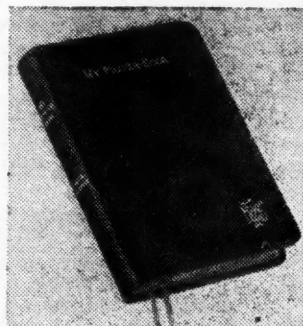
Boys 7 to 9 will have a fellow-feeling for **Nils, the Island Boy**, by Hedvig Collin (Viking. \$2). The months at the island cottage are wonderful for Nils, even if he sometimes finds himself in trouble. The summer he is nine is perhaps the best of all, possibly because this is the time the family makes the momentous decision to travel to America. We leave Nils as he and his father arrive in the United States to prepare the way for the rest of the family. This everyday story of an unobtrusively God-fearing Danish family has effortless "one world" implications. The author's illustrations are noteworthy.

Mrs. Eamon de Valera has dedicated her collection, **The Emerald Ring and Other Irish Fairy Tales** (Dodd, Mead. \$2.50), to the children of America. Some of the material is entirely original; some is based on folk tales and legends. The stories are refreshingly unpretentious—of the comfortable "once upon a time" type, with plenty of magic, little or no dialect, none of those mystical overtones which make so many modern Irish fairy books a chore to read. The two plays in the book should be easy to act. Eileen Coghlan's illustrations are just right. For readers 8 to 11.

Ex-Cub Fitzie (Bruce. \$2.50, 1950) is Father Neil Boyton's new story

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about that Silver Fox Patrol. Boys 9 to 12, whether or not they are scouts, will see their favorite selves in this engaging youngster, who alternately exasperates his scout seniors or leaves them open-mouthed. The scene is laid within the boundaries of a recognizable New York City parish; the humor is set side by side with pathos, and the dialog is brilliantly boy-like.

Nine-year-old Elin of *The Bells of Finland Street*, by Lyn Cook (Macmillan, \$2.50) lives in the Finnish section of Sudbury, Ontario. She earns the money to take lessons in figure-skating. It is a heroic sacrifice to offer her savings to her mother to help tide the family over a time of illness. With the coming of Grandfather from Finland events take a new twist, and we leave Elin tingling with the joy of achievement, sorrowful at the prospect of parting from her beloved grandfather, and assimilating the ideals he has passed on to her. This is a pleasant story for girls 10 to 12, though its message may at times seem forced.

Also from Canada comes a different type of story, for boys 9 to 11: *Jockie: A Story of Prince Edward Island*, by Lilla Stirling, illustrated by Bob Meyers (Scribners, \$2). Jockie expected to have a lonesome summer on the farm without his mare Diana, who was being trained in town for the

trotting races. But he found plenty to do, keeping up with everyday chores, fishing, helping at the haying, learning to plough for the competition at the Clam Cove Fair. When Diana's big day arrived, her performance was disappointing, until Jockie pointed out what was holding back the loyal little horse. Jockie and his friend Mary Ann are believable, and their lovable Scotch-Canadian relatives are fine characters with healthy Christian standards.

A Nickel for Alice, by Frances Salomon Murphy (Crowell, \$2.50), is a timely and readable story of a child's emotional development, for girls 11 to 13. Twelve-year-old Alice, who is a ward of the state, frequently runs off to the slatternly family with whom she once boarded, and thus jeopardizes her chances of becoming permanently placed in a good foster home. Ironically, it is when Alice is sent to live temporarily with a family eager for a boy, that she feels she has found her place. Alice's yearning for love, her concealed interest in her half-brother Charles, her growing realization that there is "give" as well as "take" in life provide excellent motivation for the plot.

It is tough to be the only boy in a family of girls. The frustrated hero of *Billy Between*, by Vardine Moore and

Fleur Conklin (Westminster, \$2.50), is well on the way to acquiring a persecution complex until he harbors the dazzling idea of getting a pony of his own. There are hurdles in the way, but Billy earns his pony and at the same time discovers he has won the respect of his four sisters. For boys 10 to 13.

From England comes *A Castle and Sixpence*, by Margaret J. Baker (Longmans, Green, \$2.50). At a critical point in their fortunes the four Martingale children and their widowed mother fall heir to a dilapidated castle garnished with an assortment of cats. Here they meet the strange little boy Sixpence and encounter at least one other person who is to affect their lives. The story consists of a series of absorbing little episodes rather than a sustained plot. The children are self-reliant and grown-up one moment, very immature the next—rather as E. Nesbit's *Bastable Children* of a generation ago might be, if forced to at-tune themselves to our cruel era. For boys and girls 10 to 12.

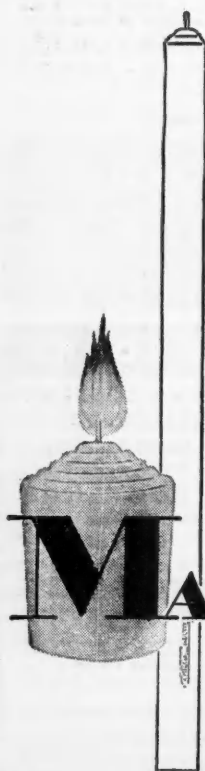
The Valley of the Dragon: A Story of the Times of Kublai Khan, by Olive Price (Bobbs-Merrill, \$2.50), includes Marco Polo among its characters, but the hero is Lin Fu, a camel boy of Kanbalu (Peiping) in Cathay, who has a way with animals, as he proves the night he returns one of the Great Khan's precious mares to her guardian. When the mare once more disappears Lin Fu and the little slave girl Jasmine trace her to the distant stronghold of the Red Dragon. Only at the very last minute is Lin Fu saved from a horrible death at the hands of the bandit chief. For good readers 11 to 13.

The craze for science-fiction has long since percolated to the younger generation, but the supply of worthwhile material has been slow in appearing. *Lodestar, Rocket Ship to Mars*, by Franklyn Branley (Crowell, \$2.50), has a rather weak plot. The background, however, is plausibly scientific. Eighteen-year-old Jack Strong is the junior member of the first expedition to Mars. After the long journey through space, the Lodestar lands safely on the red planet. The crew are taken prisoners by the Martians, and for some time it is doubtful that they will be allowed to return to Earth with the wonderful discoveries they have made. For boys 12 to 16.

Hetty of the Grande Deluxe, by Florence C. Means (Houghton Mifflin, \$2.50), is a down-to-earth story of a girl who might actually live in an American city today. Hetty Beaumarchand is sixteen, pretty, talented, and ready to dramatize everything—especially the prospect of living in the Grande Deluxe apartment house,

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which she envisions as measuring up to its name. Alas for the reality! Disappointed, Hetty looks for drama in her cosmopolitan Denver high school and fails to appreciate poor-white Audrey of the apartment house. Gradually, however, Hetty sees what lies close to her and she, along with her delightful father and fine practical mother, finds a real interest in life. For girls 12 to 16.

There is true Christian background in *Ride Out the Storm*, by Margaret E. Bell (Morrow. \$2.50). Lisbeth,



who has lived all her life in Alaska with devoted adults, is a misfit in the California boarding school. Her roommate Dorothy's hostility and insincerity are particularly hard to endure, especially since Dorothy appears to be completely without conscience. Things are near breaking point when little Marty's devotion clears Lisbeth's good name. For girls 12 to 16.

It is heartening to note the increase in the number of books for older adolescents and young adults. Often these stories treat the same problems we meet in the usual "teen-age" book, but the slant is more mature. An example of this sort of thing is *The Organdy Cupcakes*, by Mary Stolz (Harper. \$2.50). Gretchen, Rosemary and Nelle are three utterly different types aiming for the right to wear the round organdy caps of the graduate nurse. We watch all three develop miraculously, with certain romantic outside help, during their hectic final weeks of training. There is little direct information on nursing, but the impression is definite—nurses' training is grueling work. Possibly the heroines are more than ordinarily clever at times. Their knowledge of the cultural side of life is marvelous. The story includes a good deal of psychological adjustment, and it has some grand patches of humor.

Fighting Sheepman, by Ray Palmer Tracy (Little, Brown. \$2.75), is a worthwhile western which pulls no punches. Some time in the first quarter of this century nineteen-year-old Scott Lyman of Vermont finds his way to Oregon. His victory over the vicious Buzz Graham opens the way to a precarious partnership with the almost bankrupt sheepman Nick Barry—a man who sees in the young Vermonter a youth of initiative, courage and intangible worth. Buzz and his cohorts seek opportunities to break Nick and punish Scott, but with the help of that amazing character Windy Webb, and by dint of plain hard work and of outsmarting and outfighting the enemy, things come out all right. Scott is free now to begin his romance with Sue.

The Seventeen Reader, edited by Bryna Ivens (Lippincott. \$2.75), presents a cross-section of material from this magazine for high school girls. The stories are excellent, and the articles cover a multitude of topics ranging from good looks and hygiene, home economics, politics, sports, to manners and—yes—standards of conduct. The article *Sex—the Life Force* is an index to the direct, unsentimental, and at times supernaturally-motivated approach pervading a book which will be a joy to serious and empty-headed older adolescent girls alike, and which may well prove of unexpected value to their mothers.

It has been impossible to discuss more than a selection of the worthwhile books published this spring. But it is hard to pass the following by without at least a mention: *Little Owl Indian*, by Hetty Burlingame Beatty (Houghton Mifflin. \$2.25) and *The Crumb That Walked*, by Charles Norman (Harper. \$1.75) are grand for the youngest group. *Snow Cloud*, by Gerald Raftery (Morrow. \$2), is an unpretentious, fast-moving horse story which should prove useful bait for reluctant boy readers 11 to 13. *The Lark in the Morn*, by Elfrida Vipont (Bobbs-Merrill. \$2.50), is the unusual story of the home and school life of a Quaker girl of today in England, for girls 11 to 13. Phyllis Whitney's *The Island of Dark Woods* (Westminster. \$2.50) is a mystery story for girls 11 to 14, set on Staten Island, New York. *The Silver Wolf*, by Merritt Parmelee Allen (Longmans, Green. \$2.50), has the youthful Kit Carson as one of the main characters. *Peddler's Girl*, by Elizabeth Howard (Morrow. \$2.50), is a romantic story of a girl of 1840, for teen-agers. An impala antelope of Africa is the hero of *Wind Runner*, by G. W. Barrington (Longmans, Green. \$2.50), for any age from 10 up. Two outstanding baseball stories

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America's BOOK-Log for May 1951

10

best-selling books

These books are reported by the stores below as having the best sales during the current month. The popularity is estimated both by the frequency with which the book is mentioned and by its relative position in the report.

1. THE PILLAR OF FIRE
HARCOURT, BRACE. \$3.50 By Karl Stern
2. EVERYBODY CALLS ME FATHER
SHEED & WARD. \$2.25 By Father X
3. TWO LITTLE NUNS
EXTENSION PICTURES. \$1 By Bill O'Malley
4. LIFT UP YOUR HEART
MCGRAW-HILL. \$3.50 By Fulton Sheen
5. THE LEFT HAND OF GOD
DOUBLEDAY. \$3 By William E. Barrett
6. WAY OF DIVINE LOVE
NEWMAN. \$4.25 By Sister Josepha Menendez
7. THE EAR OF GOD
DOUBLEDAY. \$2.75 By Patrick J. Peyton
8. BEYOND EAST AND WEST
SHEED & WARD. \$3.50 By John C. H. Wu
9. LIFE OF JESUS CHRIST, 2 vols.
BRUCE. \$12 By Ferdinand Prat, S.J.
10. REPROACHFULLY YOURS
SHEED & WARD. \$2.25 By Lucile Hasley

Akron	The Frank A. Grismer Company 272 South High Street	New York	Benziger Bros., Inc. 26 Park Place
Boston	Jordan Marsh Company 450 Washington Street	New York	Catholic Book Club 70 E. 45 Street
Boston	Pius XI Cooperative 45 Franklin Street	New York	P. J. Kennedy and Sons 12 Barclay Street
Boston	Matthew F. Sheehan Company 22 Chauncey Street	New York	Frederick Pustet Company, Inc. 14 Barclay Street
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Buffalo	Catholic Union Store 828 Main Street	Omaha	Midwest Church Goods Co. 1218 Farnam Street
Chicago	St. Benet Library & Book Shop 506 S. Wabash Ave.	Philadelphia	Peter Reilly Company 133 N. Thirteenth Street
Chicago	The Thomas More Association 210 West Madison Street	Portland, Ore.	Catholic Book & Church Supply Co.
Cincinnati	Benziger Bros., Inc. 429 Main Street	Providence	314 S. W. Washington Street The Marisa Book Shop and Leading Library
Cincinnati	Frederick Pustet Company, Inc. 436 Main Street	Rochester	63 Washington Street Trant's, Inc.
Cleveland	Catholic Book Store 906 Superior Avenue	St. Louis	96 Clinton Avenue No. B. Herder Book Co.
Cleveland	G. J. Phillip & Sons 2067 East 9 Street	St. Paul	15-17 South Broadway E. M. Lohmann Company
Denver	James Clark Churchgoods House 1636 Tremont Street	San Antonio	413-417 Sibley Street Pioneer Church Supplies
Detroit	E. J. McDevitt Company 1234 Washington Boulevard	San Francisco	425 N. Main Avenue The O'Connor Company
Detroit	Van Antwerp Circulating Library Chancery Building	San Francisco	317 Sutter Street Joseph Stadler & Co.
Dubuque	M. J. Knipple Company 435 Main Street	Scranton	1251 Market Street The Diocesan Guild Studies
Hartford	Catholic Lending Library of Hartford, Inc. 138 Market Street	Seattle	300 Wyoming Avenue Guild Book Shop, Inc.
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Milwaukee	The Church Mart 779-781 N. Water Street	Vancouver, B. C.	706 Madison Avenue The Kaufer Company
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Books of Lasting Value

The Aquinas Library and Book Shop, South Bend, Ind., selects as its choice of the ten currently available books which have proved over the years to be of most lasting value, the books listed below. The roster of reporting stores gives the ten books that are popular month by month; this individual report spots books of permanent interest.

1. The Holy Bible
Wilderman
2. The Imitation of Christ
Thomas a Kempis
Bruce
3. Soul of the Apostolate
Chautard
Abbey of Gethsemani
4. Spiritual Life
Tanqueray
Newman
5. Christ the Life of the Soul
Marmion
Herder
6. Confessions of St. Augustine
tr. by Sheed
Sheed & Ward
7. Autobiography of St. Therese of Lisieux
Kenedy
8. Introduction to a Devout Life
St. Francis de Sales
Pustet
9. Theology and Sanity
Sheed
Sheed & Ward
10. Mr. Blue
Connolly
Macmillan

CLUB SELECTIONS FOR MAY

The Catholic Book Club:
Beyond East and West
John C. H. Wu
Sheed & Ward. \$3.50

The Spiritual Book Associates:
The Twelve Fruits
C. J. Woollen
Wagner. \$2.50

The Catholic Children's Book Club:
PICTURE BOOK GROUP:
The Peculiar Miss Pickett
Nancy Julian
Winston. \$1.50

INTERMEDIATE GROUP:
Ten Saints
Eleanor Farjeon
Oxford. \$3

OLDER BOYS:
Everybody Calls Me Father
Father X
Sheed & Ward. \$2.25

OLDER GIRLS:
Country Cousin
Helen Fern Daringer
Harcourt, Brace \$2.50

are *Three-and-Two Pitcher*, by Colin Lochlons (Crowell, \$2.50), for boys 10 to 12 and *Fast Man on a Pivot*, by Duane Decker (Morrow, \$2.50), for older teen-agers.

Among the informational books *Atoms at Work*, by G. P. Bischof (Harcourt, Brace, \$2.25), is clear enough to appeal to a 10-year-old and stimulating enough to hold the attention of a teen-ager. *Let's Go Camping*, by Harry Zarchy (Knopf, \$3), has practical advice, and *How to Play Big League Baseball*, edited by Malcolm Child (Harcourt, Brace, \$2.50), has instruction in clear text and photographs and diagrams, by experts. *Let Them Live*, by Dorothy Lathrop (Macmillan, \$2), pleads for retaining the balance of nature while it excommunicates mankind for wanton destruction in the past. *City Neighbor*, by Clara Ingram Judson (Scribner, \$2.50), tells the story of Jane Addams in a style to appeal to girls of 10 up.

ETHNA SHEEHAN

Industrialism on Cape Breton

EACH MAN'S SON

By Hugh MacLennan. Little, Brown. 244 p. \$3.

This is a truly Scottish tale told by a true Scotsman. For its scene is laid in the Cape Breton end of the province of Nova Scotia and Cape Breton is considerably more Scottish than Scotland itself. The author, too, is Cape Breton born. But you don't have to be Scottish to enjoy the story. It concerns Dr. Daniel Ainslie, a brilliant surgeon whose talents are trapped in an unimportant mining town. It also concerns Alan, the eight-year-old son of the pretty but ignorant and weak Mollie MacNeil and a wandering prize-fighting father. Dr. Ainslie's wife cannot give him a son of his own and he attaches all his father dreams to young Alan. But the Doctor's stern Calvinistic conscience gives him a hard battle in overriding the wishes of Alan's mother and his own wife until Alan's prodigal father returns to find Mollie unfaithful. Then in a convincing whirlwind of Celtic anger Alan's father kills Mollie and collapses, leaving the doctor free to adopt and educate young Alan as he pleases.

For one who knows the people of this poetically beautiful island scarred with mine pits and blast furnaces, the book is not so much a story as a sympathetic apology for a free and half-wild mountain clan who were forced out of their lovely hillsides and inlets and driven down into black coal seams

to burrow like rodents in the grime. Mr. MacLennan's understanding of them is deep and sympathetic. His own father was an accomplished surgeon in a position much like the hero of his book and it may be that he is telling us about half-real people in a real place. His perception of his characters is deep and true. He brings the reader to his mood in much the same manner as Thomas Hardy did. When he thinks Dr. Ainslie's thoughts, he thinks like a true Cape Bretoner, with all the lonely and sensitive resentment and pride you can find in such a man today. When he dreams Alan's boy dreams, he is thinking and wondering like a real boy.

It strikes this reviewer that the Calvinistic conscience is overdone and unconvincing as a motive power in the Doctor's character. And perhaps native Cape Bretoners will not be flattered at the author's portrayal of an educationally backward people. Their little island has produced more than its share of the nation's scholars and statesmen and prelates and more of its children go to college than do the children of many other rural districts in the land.

Though this novel's problem and solution are not so substantial as those of *Barometer Rising* and *Two Solitudes*, the author has created more bold and true characters and given readers a deep knowledge of a vastly interesting Celtic people. For anyone who likes people, it will be a very worth-while book.

DANIEL FOGARTY

Chinese convert's saga

BEYOND EAST AND WEST

By John C. H. Wu. Sheed & Ward. 364p. \$3.50.

Few Catholics can read this book without a guilty feeling, rising from a realization of how generous was the outpouring of this Chinese convert in expression of his love and gratitude to God; how notable his work in translating into classic Chinese the Psalms and the Old and New Testaments; how instrumental he has been in fifty-one conversions during his twelve years in the Church.

Add to that the impression gleaned from these pages of his winning personality and remarkable intellect that gave him notable friendships with such men as Justice Oliver Wendell Holmes and Jacques Maritain. Include his service to his own country as presiding justice of the Shanghai International Court and in a consultative office at Chungking through the Sino-Japanese and Second World Wars and

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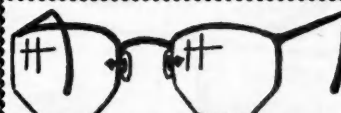
Translated by John J. O'Meara

IN the Fall of 386, St. Augustine retired to the quiet of Cassiciacum, a country place near Milan. There, in preparation for baptism, he devoted himself to prayer and study. The latter is reflected in the dialogue here given—a philosophical discussion conducted by the Saint with his young friends. This is volume 12 of "Ancient Christian Writers" and a partial account, in St. Augustine's own words, of what transpired in the early days of his conversion. In his introduction and notes, Professor O'Meara, an Irish scholar, offers a penetrating study of the problems bound up with this and the other Dialogues of Cassiciacum. \$3.00

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at San Francisco for United Nations, and as Chinese Ambassador to the Vatican after the war.

The half has not yet been told of this fascinating and truly Catholic, as well as catholic, book. It contains the story (so strange to Americans) of a Chinese marriage in which Wu and his future bride were betrothed at six years of age and saw each other for the first time on their wedding day. But they have brought up thirteen sons and daughters—and have achieved a deep bond of affection in hardships and successes. Frankly this scholar, who speaks and writes fluently in Chinese, English, French and Italian, describes how his wife was educated in house-keeping, child-rearing and husband-keeping but never taught to read or write. Yet her character, her dignity

and endurance, her achievement as helpmeet and mother brought her the rare honor of being photographed beside the Holy Father, surrounded by her children. How many American college women can say as much?

Americans will know and understand China and the Chinese better after reading John Wu's book. Who in this country, for instance, knows that Chiang Kai-shek for two years, in the midst of war, 1942-44, was personally paying a salary to a Chinese Catholic to translate the Psalms and the New Testament into Chinese, and even aiding in the work himself?

This is a breathless book, an autobiography covering a vast canvas. It is also a breath-taking book, with its record of one convert's payment on his debt to God. DOROTHY G. WAYMAN

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THE SALT-BOX

By Jan Hilliard. Norton. 212p. \$3.

The vogue for nostalgic reminiscences continues undiminished, offering variety in time and place, and demonstrating a fair degree of constancy in the mixture of goodness and cussedness in average families. The setting this time is Nova Scotia and though the title is the name of a house, it hints, too, at the quality of the author's humorous, unsentimental approach.

Jan Hilliard's father was an English remittance man who shocked the local census taker by listing his occupation as "gentleman." His small income enabled him to keep his motherless children under the care of their Aunt Belle in the rundown house in Sandy Lane while he shuttled back and forth across Canada in pursuit of gold, oil or any other source of quick money.

In a leisurely way, Miss Hilliard recaptures the warmth and spontaneity of her family's daily life—simple but zestful. The youngsters would have fitted into any picture, but, as usual, the grown-ups had their share of oddities. Aunt Belle was thrifty, conscientious, and spinsterish; Emily, another aunt who visited in the summertime, lay in a hammock all day reading novels, smoking cigarettes, doing anything she could think of to evoke blushing protests from poor Aunt Belle. Uncle Harry was a great reader too—up until the time each year when he'd get the urge to hit the road. The school, the Church of England, the Baptists, the neighbors, piano recitals, painting lessons, cast-off clothing and Aunt Belle's price-inhibited cooking—the whole parade passes in review before a kindly, fun-loving commentator.

MARY STACK MCNIFF

THE WORD

"All authority in heaven and on earth has been given to Me." (Matt. 28:18, Trinity Sunday).

It was meal-time and the narrow suburban street was deserted except for two small boys playing at the curb. As I approached them a front door opened and an exasperated voice called: "Billy, come in this very minute!"

It was easy to see which one was Billy. He was reluctant to leave and his companion was pressuring him to delay a while longer. But he tore himself away and started to plod up the walk.

"Nyah," said his companion with patent scorn. Then in a fair imitation of the voice he had heard from the doorway he called "Mummy's little darling Billy has to go right in this very minute just because Mummy says so. Nyahl"

I wasn't even out of ear shot when another door opened and another maternal voice said "Tommy, your supper is ready. Come in here!" I looked around and there was Tommy, his fists in his jeans, plodding disconsolately up his walk.

You might think that when children pass that stage and grow up they stop doing silly things like that. But they don't. A young man I know was telling me recently how the other boys in the office make fun of him. They are the type who crowd around, winking and elbowing one another in the ribs. "Charlie's a good boy," they say. "He tells his sins to another man just because they tell him he's got to. He'll be up at dawn and going to Church Sundays because the priest says so."

I thought what a fine thing it would have been for Billy, back up the street, had he known enough, to give his little friend, Tommy, a steady eye and say "Tom, there are certain things a fella has to do because he feels they're right. And why make fun of me? You have to do the same thing yourself."

You see, what is at issue here is authority. Maternal authority is good and right for both Billy and Tommy. And God's authority is equally good and right and more necessary both for my young friend and for all those unsympathetic non-Catholics who amuse themselves making fun of your religion. If during their lifetime they never mature enough to realize that properly constituted authority is good and necessary, then they will realize it awfully suddenly when life ends. They're wrong, of course, just as wrong as little Tommy. But they mean scarcely more harm than Tommy either. So why not help them while you are defending yourself?

If you are being made fun of and there is a natural opportunity to answer, remember first to be good natured about it and then explain, and briefly, that you're just doing what everybody does when they pay taxes and stop for red lights at intersections. Tell them that if authority were better respected we wouldn't need any crime investigation committees.

If you are very friendly about it, you might at least start them thinking, and then even if they never really get to like the Catholic Church, they will be bound to respect it. And incidentally, you will get fewer jibes. Perhaps none at all.

DANIEL FOGARTY, S.J.

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THEATRE

GRAMERCY GHOST, with Sarah Churchill starred in the leading role, is the story of a young woman's not altogether unpleasant experience in a haunted house. Since Miss Churchill is the daughter of Britain's renowned war Prime Minister, it may not be far wide of the mark to surmise that the majority of show shoppers who are purchasing tickets at the Morosco these nights are more interested in the personality of the star than in whatever crises may develop in the play. It doesn't matter too much, since the play makes no pretense of possessing any kind of importance.

As for Miss Churchill, I can report that she has her father's mouth and seems to be a capable actress. If I appear to be hedging in the latter phrase, it is only because her role is not too exacting.

I have long been intending to suggest that the editors of *The Playbill* include biographical notes on authors along with those on actors, together with a brief background story disclosing when, why and how the play came to be written. John Cecil Holm, author of *Gramercy Ghost*, seems to have written the comedy to serve as a vehicle for Miss Churchill, or an actress of similar talents. It is a smartly tailored job that fits Miss Churchill as snugly as her modish frocks.

Roger Clark, in association with Evan M. Frankel, is the producer, who engaged Raymond Sovey to design the set and Reginald Denham to direct. Both gentlemen have performed their chores with commendable skill. Mr. Clark has also assembled a tidy little cast of efficient actors to present the play. Miss Churchill certainly has no reason to complain of a niggardly production.

Robert Sterling is co-starred with Miss Churchill and Richard Waring is the spook. Mr. Sterling's performance is fresh and breezy while Mr. Waring's is charmingly diffident, and both are nicely orchestrated with Miss Churchill's light touch as the girl who can see the invisible man. Robert Smith is properly stuffy as the Harvard man who is Mr. Sterling's rival.

Correction... In the Book Log for April, the Way of Divine Love (Newman) was listed as selling for .25. It is not a pamphlet, but a book, and the price should have been given as \$4.25. We're sorry for any inconvenience caused either publisher or public.

The title character is the shade of a Revolutionary War soldier dispatched by General Washington to deliver a message to an American spy behind the British lines. He is captured and killed by the Red Coats in the vicinity of what is now Gramercy Park. He cannot go to Heaven with other patriots because the General, who seems to swing a lot of weight with St. Peter, thinks he has been negligent in his mission. He is compelled to hover about the place where he was killed and becomes a

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tenant of the house that was eventually built over the spot.

He is such an amiable ghost that it is difficult to understand how General Washington could have been so severe with him. It seems that there is some kind of statute or code regulating the conduct of spectres that prevents him from revealing himself except to other shades and living descendants of his family. Miss Churchill can see him because she is a relative, but others cannot. This creates the suspicion among them that the young lady either tipsles too often or is slightly off her rocker. Otherwise, he does no harm, and is even helpful in getting the girl engaged to the right man.

Gramercy Ghost is an altogether agreeable comedy, providing numerous occasions for laughing without a twinge of conscience. It is continually humorous and still in impeccable taste, it has a sheen of sentiment that never becomes maudlin; and, thank Heaven, it is unpretentious. The author evidently wrote without any thought of setting the world on fire, only hoping that his comedy would provide an evening of refreshing entertainment.

THEOPHILUS LEWIS

FILMS

THE GREAT CARUSO. Your enjoyment of this Technicolor tribute to perhaps the greatest of Italian tenors will depend upon what you expect from a film biography of a musical personality. If you expect the plot to be reasonably faithful to the subject's life-story or accurately to evoke a by-gone era, you will be disappointed. If you are anticipating a forthright reproduction of Caruso's extraordinarily vital personality—his faults and virtues, his fabulous feuds and friendships, his practical jokes, his coarseness, his generosity, his enormous zest for living—you won't find it in the movie. Nor does it convey any real sense of a man with a great natural voice being tempered by hard work and experience into an artist. Mario Lanza, who plays Caruso, is a pleasant young man with a splendid but far from subtly-used voice and he projects it with the same lack of artistry throughout the picture. If, however, you regard the plot as an insignificant but necessary evil to keep the film going between musical interludes, you should find *The Great Caruso* very much to your liking. In the course of the picture the star sings at least a part of virtually every well-

known aria in the Italian repertoire with several folk-songs, "Because" and the Bach-Gounod "Ave Maria" thrown in for good measure. Even at that, the musical sequences show signs of having been drastically edited. A half-dozen distinguished opera singers listed on the credit sheet are all but invisible in the finished product, the exception being Dorothy Kirsten, who had the presence of mind to get herself so firmly embedded in the plot that her singing could not land on the cutting-room floor. In the role of Caruso's young wife, Ann Blyth has enough native dignity and charm to rise above a very saccharine part. This is a very pleasant operatic concert for the family but its resemblance to anyone's life-story is superficial at best. (MGM)

I'D CLIMB THE HIGHEST MOUNTAIN recounts the struggles, joys and sorrows of a young preacher (William Lundigan) and his city-bred bride (Susan Hayward) during his two-year ministry in the Georgia hills at the turn of the century. Their struggles are formidable enough what with an epidemic, a predatory society woman trying to reach the preacher's heart through the Bible, the still-birth of their child, the wife's difficulty in understanding her husband's work and the duties of a minister's wife, and

other problems such as finances, the village atheist and young love. Despite its potential seriousness, the picture, photographed in Technicolor, is a little too pretty and a little too sweet and never gets far beneath the surface. On this level it is an agreeable, *adult* story of cooperation in marriage and of the workings of Protestant faith. (20th Century-Fox)

MRS. DOROTHY G. WAYMAN, staff reporter for the *Boston Globe*, has spent several years residence in Japan.

ERNEST SANDEEN, a graduate of Oxford University, is professor of English at the University of Notre Dame.

ETHNA SHEENAN is Children's librarian at Queens Borough Public Library.

We like to remind our readers that each of the essays on the American novelists as it appears in our pages runs to about one-half of the text which will comprise the study to be published in book form this fall by Scribner's. The synopses, therefore, do not do full justice to the critic's thought, which will be seen completely only in the book version.

The Social Order Encyclicals

MAY 15, 1951, was the anniversary of the publication of *Rerum Novarum* (Leo XIII, 1891) and *Quadragesimo Anno* (Pius XI, 1931).

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CORRESPONDENCE

Moral Re-Armament

EDITOR: Your review of *The Oxford Group* by W. H. Clark (AM. 4/21) contains certain statements about Moral Re-Armament which I would question. Let me say that I am fairly well acquainted with MRA, not only here but in Europe. As an active lay Catholic, I have investigated the work MRA is doing.

The question is whether MRA actually succeeds in restoring devotion to moral principles among people who have lost them. "When MRA comes in, communism goes out." This is true wherever I have seen it at work. In Caux, Switzerland, the world center of MRA, I have seen capitalists and Communists so changed that they met each other on the common ground of the four "absolutes" on which MRA is founded: honesty, unselfishness, love and purity.

As far as Europe is concerned, it seems undeniable that MRA has done a great deal to revive moral sincerity. Many Catholic authorities there, including priests, bishops and leading laymen, have publicly endorsed its efforts.

One of them, rather highly placed, has said: "MRA is not a theology. It is a way of life." A Catholic archbishop has said: "MRA is not against anything or anyone. MRA can go where no one else can go, not even the Catholic Church."

This does not mean, of course, that MRA has been approved as an American movement. Religious conditions in Europe are very different from here. But I do think your reviewer might have allowed more for what MRA has accomplished on the other side of the Atlantic.

H. E. FROELICHER

Ridgewood, N.J.

Osservatore and MacArthur

EDITOR: My impression had always been that the paper *Osservatore Romano* was the semi-official Vatican newspaper, and that what appeared in its pages had the general, and sometimes, the specific, approbation of the Holy Father. I thought that from time to time the Editor was directed by the Vatican Secretary of State to write about certain things in the area of temporal affairs from the Holy Father's direct viewpoint.

However, as an aftermath of the MacArthur controversy, I have heard it asserted that the newspaper does

not represent the point of view of the Pope, that it is published and edited by an Italian nobleman, and that the views he represents are his own.

Why is the paper quoted all over the world as an indicator of Vatican opinion? Why is the presentation of *Osservatore Romano* as a Vatican organ challenged only in this controversy?

PEGGY O'KELLY

Elmhurst, N. Y.

(A "semi-official" organ is a useful medium for the expression of views which the Pope may favor, or which he wants to have expressed, but which, for good reasons, he does not wish to have advanced as his own. One such reason might be to leave Catholics freer in discussing such views. The Pope could hardly intervene directly in the MacArthur case, for instance, yet he might wish to have the point made that opposition to the General is not necessarily a yielding to communism. Ed.)

EDITOR: I cannot agree with your editorial opinion of April 21 that the "storm now swirling around General MacArthur is deplorable." In my humble opinion it will serve to focus attention on the futility of the vacillating program of Communist appeasement which has been followed by our National Administration during the past ten years or longer. It is this program, or perhaps lack of program, which has produced the present world chaos.

WILBUR A. ROYSE

Judge, Appellate

Indianapolis, Ind. Court of Indiana

Slanted reporting

EDITOR: In the last number of AMERICA to reach me I read with interest your editorial on *Look's* picture report on Spain (AM. 2/3, p. 512). We here in Berlin know that kind of reporting only too well. We had it under Hitler, and we have it again in the Soviet sector. A Communist magazine, *USA in Wort und Bild* ("USA in Word and Picture") brings us the "truth" about America—but only from one side. It is a shame that a "democratic" magazine like *Look* should use the same tactics. Berlin, Germany

D. R.

(Our correspondent sent us some copies of *USA in Wort und Bild* to let us see what the Communists can do by a careful selection of words and pictures. Ed.)